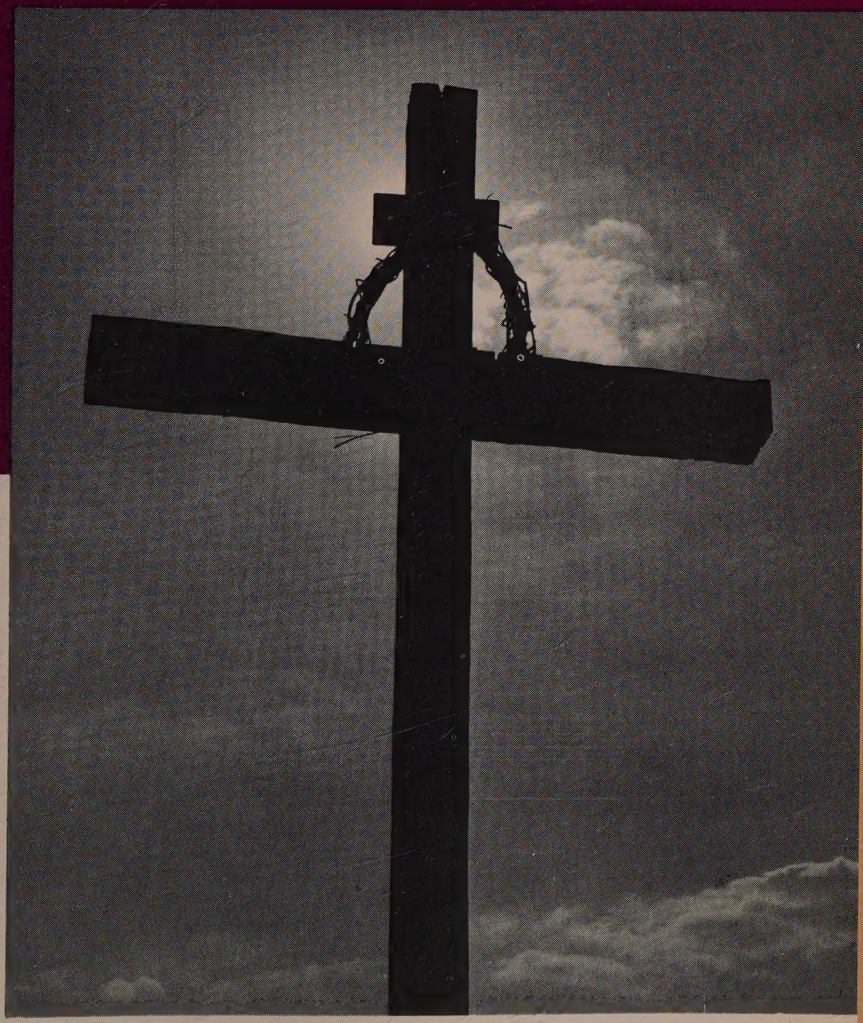
# The LUTHERAN



"But such as would from sin be free
Look to his Cross for victory"

Vol. 43 No. 26 MARCH 29 1961

# Guilted or Gilded?

A MISTAKE in the parish bulletin caught my eye. "A guilted wooden cross has been mounted on the house chapel," the news item said. Obviously the proper word was "gilded." Or was it?

IT'S EASY enough for some of us to look at a shining gold cross on the altar each Sunday and see it as lovely and beautiful, its impact gilded over for us by almost two thousand years of sentimental familiarity. It is harder to think of the Cross that was "guilted" with our own—and mankind's—sin and shame.

No one at Calvary raptured over th "loveliness" or "beauty" of the Cross Those who witnessed the crucifixion sa a cruel and ugly instrument of death.

Yet, through the resurrection, th Cross became the cherished, meaningfu and triumphant symbol of Christianity— a sign of victory over guilt and sin an death.

THERE ARE mistakes more serious tha the mere misspelling of a word. One c them is to gild the Cross.

—H. L. Y.

**The LUTHERAN** *News Magazine of the United Lutheran Church in America*

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# THIS WEEK . . .

● AT THE HEART of the church's life this week is quiet thoughtfulness, as we remember the events in Jerusalem 20 centuries ago. The lead article in this *Lutheran* is a meditation on one of the seven words of our Lord at Calvary: "My God, my God, why hast thou forsaken me?" It's a question we may all be forced to ask sometimes.

● THINGS MAY be quiet this week in church, but in the world of newspaper headlines a struggle between two ideas of the church is reaching a climax. Should the U.S. government in any way support church schools? See "Church in the News" for a round-up of the situation regarding tax support for parochial schools.

● A VISITOR in Jerusalem last fall witnessed an unusual procession, very different from the one on the first Palm Sunday, and describes it for us (*page 16*). Dr. Robert Kinsey, author of this report, is pastor of Trinity Church, Ashland, Ohio.

● "MARY BRISK" (on *page 29*) is a pen name. The author didn't want to be identified, probably because she starts out very skeptically in asking whether attending church means anything. Read on to the end to find the answer she got.

● MUCH INFORMATION published in *The Lutheran* comes from Richard K. Brunner, an assistant director of the ULC Department of Press, Radio, and Television. This week he writes under his own byline (*page 21*) regarding a visit with a Japanese pastor whose family was in bombing of Hiroshima. Pastor Watanabe also visited *The Lutheran* office last month and gave us some details which have been added to Mr. Brunner's story.

# THE CHURCH IN THE NEWS

## School aid demanded

Efforts of the Roman Catholic hierarchy to gain U.S. funds for the church's parochial schools were being pressed this month. "Social justice and equal treatment" require that there be no "discrimination" in the Federal school-aid program, Cardinal Francis Spellman of New York insisted. Congressmen reported that they had received much mail echoing the hierarchy's demand that the whole aid-to-education program be defeated unless it provides loans for parochial school building or tax benefits for Roman Catholic parents.

President John F. Kennedy, a Roman Catholic, had suggested that the problem of loans to parochial schools be considered as a separate issue after Congress had enacted the administration's school-aid program. Roman Catholic leaders objected. Monsignor Frederick G. Hochwalt, spokesman for the National Catholic Welfare Conference, told a Senate committee that separate consideration of parochial school aid would be "discriminatory" and be treating students in non-public schools as "second-class citizens." He admitted, "We are afraid our bill would be defeated standing alone, but as part of the general aid-to-education bill . . . we think it would be approved."

## President asks restraint

The President told his press confe ence that he did not know why a "majo encounter" over the issue of tax aid fo church schools had arisen now. He note it had not been raised previously whe similar measures were being considere by Congress. "The Catholic, Protesta and Jewish clergy are entitled to expre their views," the President observe "They should not change their view merely because of the religion of th occupant of the White House."

Mr. Kennedy expressed the hope tha the "sensitive issue" raised by the Roma Catholic Church's demands would n impair "harmony among the various re ligious groups in the country."

## Protestants outline objections

In the stream of witnesses before th Senate committee holding public hearing on the school-aid program were spoke men for many church groups—pro an con.

Dr. Robert E. Van Deusen, Washin ton secretary for the public relations d partment of the National Luthera Council, warned the senators that Feder loans for parochial schools might lea to a "fragmentation of American cultu along religious lines." He said it cou mean "expansion of existing parochi school systems" and establishment others "with consequent erosion of th public school system."

Dr. Van Deusen read into the reco the NLC's statements opposing aid church schools. He said Lutherans we concerned about the importance of re ligious training. However, when churc groups conducted schools they shou provide the necessary financial suppo and not ask "public subsidy," he adde

Dr. Gerald K. Knoff, executive secr tary of the division of Christian educ

ion of the National Council of Churches, said Federal loans for denominational schools would be "an outright departure from long-cherished principles of separation of church and state." Such loans might build up "segregated private schools" and lead to "competing systems of sectarian education" that would divide the country, he said.

### Leaders warn of defeat

A group of prominent educators and clergymen issued an appeal to Roman Catholic leaders to stop trying to defeat all Federal aid to schools. Included in the group were Dr. Franklin Clark Fry, president of the United Lutheran Church; Dr. Edwin Dahlberg, president of the National Council; former Senator Herbert H. Lehman, Dr. Eugene Carson Blake, Rabbi Nelson Glueck, and several university presidents.

JUDGE HENNINGER
*A seminary decision to make*

"If advocates of including parochial schools in the administration bill press their case, they may cause defeat of the entire program," the group stated. "Apart from grave Constitutional issues involved, it would be most unfortunate for a major church to press its own interests in such a way that would threaten the strengthening of our own basic educational system." The group said that giving funds to parochial or private schools could lead to "a most divisive conflict."

In Newton, Massachusetts, a Baptist minister told his congregation that if federal aid is given to parochial schools he would refuse to pay any more taxes. The Rev. James Remington said he would be "willing to go to jail for his principles."

### New York aid bill passed

A different aid-to-education measure had smoother sailing. New York's legislators approved Gov. Nelson Rockefeller's plan to give direct scholarships to all state residents attending colleges, including church-connected ones.

The measure, which will go into effect sometime next year, provides tuition grants of $100-300 per year for undergraduate students and $200-800 for graduate students. Payments would vary according to family income and would go only to students showing promise of completing their course of study.

Some Protestant and Jewish groups had criticized the plan, but it had received enthusiastic support from Roman Catholic educators.

### Seminary merger recommended

Directors of the Lutheran seminaries at Philadelphia and Gettysburg had set up a Joint Committee on Merger Proposals to study "desirability and feasibility of combining the two seminaries." Judge James F. Henninger of Allentown was

named as chairman of the committee.

Merging the institutions would be in accord with a program advocated for the new Lutheran Church in America, which will begin operations in 1963 with 13 seminaries, advocates held. The committee decided to look into possible consolidation with relocation at an entirely new site. It engaged the firm of Booz, Allen and Hamilton, management consultants, to investigate location and financing of a consolidated institution.

At a committee meeting in Lancaster March 9 the management firm reported that "merger at a new urban-oriented and university-oriented site is the solution which would mean the greatest degree of meaningful stewardship of Lutheran resources." Officials said a full 200-page report would be ready next month. Judge Henninger said his group would meet in June to evaluate the findings and formulate recommendations to the seminary boards and supporting synods.

## New Bible is best seller

Some bookstores reported themselves sold out of copies of the long-awaited New Testament portion of the New English Bible within hours after it went on sale March 14. The initial printing provided 900,000 copies in Britain and 375,000 copies in the United States and Canada.

The translation had been prepared by biblical scholars representing eleven major denominations in the British Isles. The Old Testament and the Apocrypha are expected to be ready in about six years.

Reviewers generally hailed the new translation (see THE LUTHERAN, *March 22*). It is not a revision, but is based on ancient manuscripts.

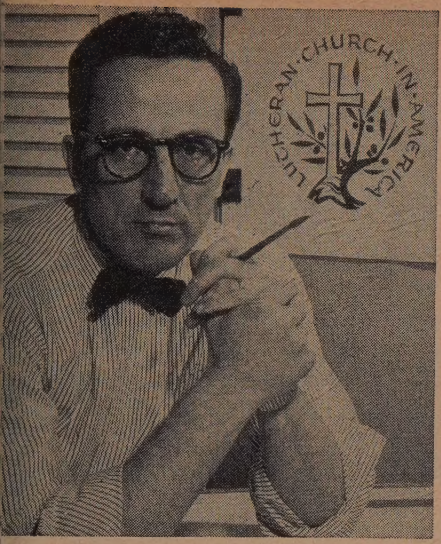
In a long analysis in *The Reporter*, critic George Steiner found the New English Bible the "most authoritative version" available although the style "suffers from an irritating mixture of coyness and colloquialism." He doubted that it would replace the King James Version but saw it as a companion volume, "to keep next to one's King James to check the sense of the Greek or to resolve obscurities created by the archaic speech and convoluted syntax of the Jacobean divines." Millicent Taylor in the *Christian Science Monitor* praised the "freshness and spirit" of the NEB but said the King James Version could not be "surpassed for glorious language." *New York Times* reviewer Dr. Martin E. Marty called it "an achievement of the first quality" and "the greatest single step toward a universally accepted translation."

## Pentecostals win Puerto Ricans

Crowded into New York were a half million Puerto Ricans, mostly recent arrivals who spoke only Spanish. Many are nominal Roman Catholics. A 19 month survey recently completed by the city's Protestant Council showed that 32,159—about five per cent of the total —were members of Protestant churches. More than half of these were in Pentecostal groups which met in store-front churches. The rest were scattered in 2 denominations.

The Rev. Leland Gartrell, director of planning and research for the council, said that the informal Pentecostal worship made Puerto Ricans feel at home. "They find the Methodist church here isn't like the one back home. It's more like the Pentecostal church here," he explained.

The council found that 308 of the 42 Protestant churches in the city's Puerto Rican communities used the Spanish language exclusively. These appealed to




DESIGNER OF NEW CHURCH SEAL AND HIS PRODUCT
*A fruitful tree and a reminder of Muhlenberg*

first-generation newcomers but "might not be effective" in reaching youth, the report noted.

Puerto Rican migration to New York is declining, authorities said, and some former islanders are spreading out into other parts of the United States. A planning commission projection had estimated that New York now had 840,000 Puerto Ricans and would have nearly 1,200,000 in 1975.

## LCA seal adopted

A circular seal showing a cross growing out of a tree which bears leaves and fruit will be the symbol of the new Lutheran Church in America, the Joint Commission on Lutheran Unity decided last month. The new church will be formed next year by merger of the United, American Evangelical, Suomi and Augustana Lutheran churches.

"The seal takes its design from John 15:1-8, 'I am the vine, ye are the branches,' " said the Rev. Robert Hetico, Suomi Synod commissioner and chairman of the subcommittee which presented it. "Out of the tree grows the cross, symbol of redemption. The branches which flow forth from the tree are the faithful, the members of the Body of Christ, the church, and the leaves and fruit symbolize the fruitful life in Christ." He added that the design has historical significance in capturing the essence of Henry Melchior Muhlenberg's motto, "The church must be planted."

The contemporary design was drafted by William T. Schaeffer of Minneapolis, director of promotion for Augustana's Board of American Missions. Mr. Schaeffer also designed the seals for the Minnesota State Centennial and the Augustana Church's Centennial.

## "Kirchentag" stays in Berlin

Plans had been made to hold Germany's giant church rally, the *Kirchentag*, in both East and West Berlin this year. The plans were abruptly changed

in January when East Zone authorities refused to permit any events of the rally to be held in Communist-dominated East Berlin. Dividing the rally between the two sectors would threaten security, they said.

Soviet Zone authorities countered with the proposal that the whole rally be shifted to the East Zone city of Leipzig. They agreed to provide "technical assistance" for the rally and to permit entry of 5,000 West Berliners and 10,000 from West Germany. They insisted on setting up a "blacklist" of "undesirable NATO clergy," however, who would be barred from the rally. On the list were Bishop Otto Dibelius, Bishop Hanns Lilje, and Dr. Helmut Thielicke, rector of the University of Hamburg.

Officials of the *Kirchentag* and of the Evangelical Church in Germany refused to accept the blacklist. They determined to go ahead with plans for the July 19-23 rally in West Berlin, where all who came would be welcome. East German spokesmen attacked the churchmen for refusing the "generous gift of the East German Republic" and said they had bowed to the "military clique." The Communist paper *Neue Zeit* proposed that a rival "Church Rally for Peace" be held at Leipzig to compete with the Berlin event.

## Mission statistics compiled

The world's 70 million Lutherans sent out 3,850 missionaries and contributed about $20 million to foreign mission causes during 1959, the Lutheran World Federation's Department of World Missions estimated. The eight million Lutherans in the U.S. and Canada accounted for nearly half the total in men and money.

A per capita breakdown showed that the average contribution for missions from Lutherans around the world was 24 cents per year. Per capita for U.S. and Canadian Lutherans was about $1.25.

The World Council of Churches named a noted Lutheran missionary writer to head its Department of Evangelism. Chosen was Dr. Hans Jochen Margull, 35, a member of the theological faculty at the University of Hamburg, Germany. A former leader of the German Student Christian Movement, Dr. Margull has written several books, including one on the theology of missionary preaching which will be published soon by the ULC's Muhlenberg Press.

## Northwest's growth studied

Rapid growth of Lutheran churches in the states of Oregon and Washington was documented by a survey completed by a team of Pacific Lutheran University students. The study of selected American Lutheran Church congregations in these states showed that membership had doubled in the 1950-60 decade. Fixed assets of the congregations—buildings, land and equipment—quadrupled during the same period.

Most of the pastors reported that finances were their biggest problem, since expansion programs had outpaced the congregation's income. Average work week of the pastors was 76 hours, the survey found. Their uniformly expressed desire was for pastoral or administrative assistance.

The survey was conducted by a group of business administration majors at the university and summarized by Gundar J. King. The group plans further studies on special problems in church management.

## "Sit-in priest" transferred

A Roman Catholic priest had been among five whites and four Negroes who squatted in an Oklahoma City cafeteria in January to protest its racial segrega-

PRIEST EJECTED FROM CAFETERIA
*Police carry Father McDole from "squat-in" as demonstrators await their turn*

tion policy. Eight members of the group were arrested and fined. Charges against the priest, the Rev. Robert G. McDole of Corpus Christi Church, were dismissed by Judge Hill Sanford who termed the action a "frolic" and referred the matter to the priest's superior, Bishop Victor J. Reed. The bishop later issued a statement defending the priest's actions.

A few days later the priest joined a group of 80 who repeated the demonstration at the restaurant, but no arrests were made.

This month Father McDole and a dozen others returned to the cafeteria for a "squat-in," which they said was a passive resistance technique once used by the late Indian leader Mahatma Gandhi. Police carried the priest out bodily, charged him and the others with disorderly conduct.

Two days later Bishop Reed transferred Father McDole to a Ponco City parish in northern Oklahoma. He said he supported the priest's activities but that the transfer was "the prudent thing to do now."

## New communion study sought

Young people attending a European youth assembly conducted under World Council of Churches auspices at Lausanne last summer had protested because no general communion service was held. Some denominational groups held individual services. An unauthorized general service was held by a group of those attending. The assembly asked the World Council and the denominations to "work toward the establishment of increasingly inclusive intercommunion."

A four-day consultation on the problem was held at Geneva this month. The 29 theologians and youth leaders present urged that the problem of celebrating Holy Communion at ecumenical gatherings be re-examined. They said ways must be found "to reduce the scandal caused by the multiplication of communion services" at such meetings.

Current practice at interdenominational gatherings is based on recommendations made at a World Faith and Order Conference at Lund, Sweden, in 1952. This calls for open communion services at ecumenical meetings only when a local church or churches issue an invitation. Some denominations forbid their members to take part in a common communion service.

## And so forth

Diplomatic representatives are sent to the Vatican by 47 countries, a Rome announcement revealed.

# WASHINGTON

By ROBERT VAN DEUSEN

## LOANS TO PRIVATE SCHOOLS

THE HOTTEST ISSUE in Congress is whether parochial schools should be included in the benefits of federal aid to education. The highly publicized split between President Kennedy and the Roman Catholic hierarchy over this question was tossed into the laps of reluctant Senators and Congressmen.

There was resentment among members of Congress over the ultimatum of the National Catholic Welfare Conference that it would oppose federal aid to education unless provision were included for loans to build parochial schools. The legislators preferred to separate the question of aid to public schools from that of aid to private schools, and let each stand on its own merits.

Asking for low-interest loans rather than outright grants made the issue less clear-cut. Many Congressmen who would have opposed grants to church-operated schools were not sure that loans would violate the principle of separation of church and state. Their uncertainty was increased when President Kennedy admitted the constitutionality of loans to parochial schools had never been decided.

POLITICAL PRESSURES made the position of the lawmakers more difficult. Those who came from areas with a large Roman Catholic constituency found it hard to disregard the position taken by the hierarchy.

It is obvious that Catholic leaders fe the time had come to press with vigo for the inclusion of parochial schools i programs of federal aid to education.

Roman Catholic spokesmen claime that exclusion of children in privat schools from federal aid would be re ligious discrimination. They contende that long-term, low-interest loans woul be permissible under the constitution.

### Rebuttal

PROTESTANT spokesmen denied bot claims. They distinguished between ai to children and aid to institutions, an insisted that loans would fall under th latter category. They held that low interest loans to parochial schools woul be in fact a subsidy of sectarian instruc tion, and therefore barred under the Firs Amendment.

One witness expressed the fear that th availability of low-interest loans migh encourage not only the rapid expansio of the Roman Catholic school system, bu the formation of parallel systems b Protestant groups with government aic The result could be serious erosion c the public schools and fragmentation c American culture along religious lines.

Another danger would be the abandon ment of public education in some area of the south and the building of segre gated private schools with the help c government loans. Between these tw pressures from opposite directions—th Roman Catholic Church and groups re sisting racial integration—the very con cept of tax-supported universal compul sory education could crumble.

The cleavage over aid to non-publi schools is deeper than appears on th surface. It threatens the American phi losophy of education, public tax policy and the traditional relationship betwee church and state.

*My God, my God, why hast thou forsaken me?* — MATTHEW 27:46; MARK 15:34.

CAN YOU STAND on Calvary, listen to this fourth word from the cross, and not feel that it marks the end of mankind's one last slender hope? The man who for three years has preached trust in God, the burden of whose message for three years has been faith in the loving heart of a Father in heaven, is dying. And in his last moments on earth he is apparently unable to practice what he has been preaching.

For all the world it looks as though at the decisive moment Jesus Christ's faith failed. And if that be true, then our last hope has vanished with these words. For if at the point of agony and suffering our blessed Lord himself was not able to keep his faith and his trust unbroken, what hope can there be for ours? If climbing Calvary was more than his faith could take, what must become of ours when we climb our lesser Calvaries?

And yet, though what I have said remains true in the realm of theory, I do not think that most of us really feel that way when we hear this fourth word from the cross. For whatever intellectual disappointments and frustrations we should feel at having our deepest questions about life left unanswered are more than lost in our feeling of kinship with the man who could speak such words as these. Whether he got his answer or not, here at least is someone who has shared the experience of my human situation down to its very bottom.

I can admire and worship the man who in the agony of crucifixion says, "Father, forgive them; for they know not what they do." But I must worship and admire from a distance because I know

BY HOWARD G. HAGEMAN

that nothing in me is capable of that selfless reaction to suffering.

BUT THE MAN who in pain cries out, "My God, why hast thou forsaken me?" is heart of my heart and mind of my mind. He has entered the darkest mystery of human life, the mystery of defeated goodness and victorious evil, the mystery of human lostness and abandonment. Standing by his cross, I recognize him as one who has shared the tragedy and uncertainty of human life to the last full measure.

But you may reply, "Does not that very fact only make the situation worse?" Does not the fact that Jesus Christ, better than anyone else, knew what loneliness and desertion and despair are, only deepen the tragedy? For if he knew them so well, why did he not show us the answer to them? Experiencing our human loneliness and perplexity so keenly, he should have been able to provide us with the solution for them.

Life involves us in enough situations when we ask *why*, never finding the answer. But to discover Jesus Christ sharing our place of darkness and uncertainty, unable to find an answer to his *why*, is almost the final tragedy. It may draw us to him; it may make us more aware of our common humanity; it certainly heightens the pathos of these last hours on Calvary.

But it leaves the permanent riddle of humanity unsolved. Over all our innocent suffering, all our undeserved pain, all our unmerited sorrow, Jesus Christ or no Jesus Christ, there is still written the unanswered question, "Why?"

I THINK THAT the question, at least in the form in which our Lord asked it, contains its own answer. It is, of course, a quotation from the twenty-second Psalm. Every Jewish lad was brought up on the Psalms. They were a staple item in the diet of his education.

Our Lord, therefore, would have been as familiar with the twenty-second Psalm as you and I are with the twenty-third. Was he quoting from it here, even perhaps quoting the entire Psalm to himself as an act of prayer and devotion, though those standing by caught only this, its opening verse? Or was this cry from the cross no quotation at all, but something born from the anguish and desolation of his own heart at the moment?

I do not pretend to have the answer. But whether a quotation or his own question, the important thing to see is that these words answer the very question that they ask, offer the only possible solution to the problem which they put. *"My* God, *my* God, why hast thou forsaken me?"

WE NEED SPEND no time describing what our Lord felt when he spoke these words. Though to an infinitely smaller degree, we have all known the feeling. We have it whenever we feel that life has treated us harshly and unfairly, when

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we feel that we have been asked to shoulder burdens greater than we can bear, greater than we deserve to bear, whenever we feel that some situation of suffering, our own or that of someone we love, is totally and absolutely undeserved.

Above all, it comes over us when we feel that in this place of pain God doesn't care, God offers no help, God has turned away his face and forgotten. That was what Jesus Christ felt at this moment. We know what he felt for we have felt it too and we have asked the same question.

But is it the same question? I have known many people who in difficult and hard situations have cried out, "Why?" Why did this happen to me? A husband loses his wife, a mother loses her son, a man loses his sight, a woman loses her hearing. And instinctively the question which comes to their lips is "Why?"

Why should life be so unfair? Why should the universe be so cold and unfeeling? Why should fate be so bitter and cruel? So certain are we that the world must be rational, that life must operate in terms of justice as we understand it, that when something irrational or unjust happens to us we are determined to track down the reasons for it, unwilling to admit that this world could be that crazy.

And I can see how such a person—and that would include many of us—seeing Jesus Christ hanging on his cross and hearing him speak this fourth word, would say, "See, even Jesus Christ himself was finally forced to ask why! And even Jesus Christ himself went out of this life without getting an answer! What can there be in his gospel for me?"

THEY ARE misreading the story. Jesus Christ, hanging in death on his cross, did not ask why. At least he did not ask it in the way in which we do. He did not fling out his question to an impersonal and unfeeling universe. He did not question the rationality of life or the justice of fate.

That is the first great difference between his question and ours. When we ask why, we address the question to life or fate or the universe, almost as though we believed life were some kind of calculating machine that should invariably ring up happiness for the good and misery for the bad. And when in our opinion the results get mixed up—the good get misery while the bad get happiness—then it is time to question the operation of the machine, time to ask why.

But if we ask why in that way, we never can get an answer. To question what happens to us on the basis that it never ought to happen to us is to ask a question better not asked, since it has no answer.

Jesus Christ, hanging on his cross, did not ask why, addressing his question to fate, luck, or the rational structure of the universe. He put his question to God. And that begins to make it a different question.

What is so different about it, you ask? Have not many people in their distress and despair asked, "Why did God do this to me?"

What difference does it make whether they question their luck or question God? What difference does it make whether they complain about the rationale of the universe or complain about the logic of the divine purpose? Changing the terms

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of the question does not bring the answer any nearer, does it?

But we still have not got the question straight. Jesus Christ hanging on his cross did not say, "Why did God forsake me?"

I grant you that that is our question. But it is the wrong question. And it is wrong because it indicates that in our thinking and believing God is really a third party, somewhere on the outside of our living. We talk about him, read about him, listen to sermons about him, even believe in him.

But we believe in God the way we believe in the Taj Mahal or the North Pole. He is something we have heard about, read about. We know he is there, all right. But he is something we have never seen or known for ourselves. There is no firsthand knowledge, no personal acquaintance, no heart-to-heart relationship.

That's the kind of knowledge of God we have. And of course it is the kind that always goes to the wall. This is the kind of God who is so easily shattered by our troubles, the God that has always remained on the outside of our lives, a permanent stranger, one *about* whom we always speak but *with* whom we have never spoken.

If that were the only God Jesus Christ had known, the first touch of the nails on his flesh would have made him an atheist. "Why does God do this to me?" is about as useful a question as asking what kind of toothpaste the King of Siam uses. For in either instance, by the very way the question is phrased, we indicate that we are talking about someone so far away that any real knowledge about him is virtually impossible.

Jesus Christ hanging on his cross did not question God as a third party, an outsider, a remote stranger, but *my* God. And because he put his question that way, it contained its own answer.

"My God, why hast thou forsaken me?" is a very different question from "Why has God forsaken me?" Even there in that place of despair and anguish, our Lord did not speak about a God of whom he had heard and in whom he had been led to believe. Even on Calvary, he spoke with a God whom he personally knew and personally trusted . . . not God, but *my* God . . . not, "Why has he?" but, "Why have *you?*"

Even though he questioned his ways, failed to grasp his purpose, was unable to fathom his activity, of this one thing he was certain, of this one thing he would not let go—this darkly mysterious God was still his Father.

My God—never once did he permit even the direst circumstances to make God a stranger or an enemy. Even in loneliness, lostness, and forsakenness, *my* God.

And here is the reason why this apparently darkest moment in the gospel is really one of the brightest, why this word of despair which we think contains no answer actually contains the only answer that will hold against all doubts and all questions.

No one will deny that the life of any one of us will contain, if it has not done so already, many hard moments, many difficult problems, many strange events. They are the raw materials out of which our lives must be made, whether we like them or not.

In the face of these things, there are only two answers that can finally satisfy. Either the whole panorama of life is one gigantic tale told by an idiot and the story of our lives has no more meaning than the scrawlings of a baby—either that, or *my* God—difficult to understand, hard

". . . and took him down and wrapped him in the linen . . ." Lectern in Florence by Giovanni Pisano, early 14th century

o follow, uncompromising in his demands, but always known, always trusted, always my God. It must be either one hing or the other.

If it be the first, then light your candle and go out into the dark alone as bravely as you can, knowing that sooner or later a breath of chill air will snuff out its flame forever.

But if it be the second, remember that though life may sweep everything else away from you, so long as you can keep his elemental creed you can go on in hope—my God. Not the God of the universe, not the God of the Bible, not he God of the minister, not the God of he philosophers or the theologians, not he God of my father, my mother, or my Sunday school teacher, but *my* God.

I CANNOT question fate. It is completely arbitrary and knows no law. Today it does one thing, tomorrow another. What can I say? I cannot question the God of the universe, that vast and unknowable being who spins the stars like tops and spreads out galaxies like blankets. He is too vast for my tiny mind to comprehend. How could I possibly think that such limitless intelligence heeded my queries?

But I can question my God, not because I have the right to answers, not because he owes me anything whatsoever, but because he is my God whom I know, whom I trust, whom I love. Whenever I question him, I know I shall always receive an answer which, though it may not at the time solve the superficial riddles posed by my intelligence, will always meet those deeper needs posed by my heart.

Here is the only satisfying answer to life's intricate and troubling questions—to have the faith to bring them to a God who is personally known, personally trusted, personally loved. He will make his own way plain.

# Procession Through Jerusalem

. . . BUT IT WASN'T THE ONE WE READ ABOUT ON PALM SUNDAY. LUTHERAN CONGREGATIONS IN JORDAN WERE GETTING A NEW SUPERINTENDENT, AND BISHOP DIBELIUS WAS ON HAND TO INSTALL HIM

By R. S. Kinsey

JERUSALEM HAS SEEN more processions than any other place on earth. Romans, Moslems, and Crusaders triumphantly entered this city which rejected Him who headed a procession on a donkey. Last fall there was another procession, peaceful and quiet and held in the name of the Prince of Peace. A small group of men met at the Jaffa Gate one Sunday morning and walked quietly to the Lutheran Church of the Redeemer, located in the heart of the old city of Jerusalem.

The Jerusalem He knew was surrounded by a wall. The old part of the city is still surrounded by a wall, 38 feet in height, and two and one-half miles in circumference; 40,000 people live within the walls. Near the center of the old city, we Lutherans built Church of the Redeemer.

According to tradition, the crucifixion, death, and resurrection of our Lord took place within 100 yards of this church. Church of the Holy Sepulchre, less than 100 yards away, houses both the tomb and the rocky hill of Calvary.

It was a procession of Arab, German, Swedish, and American clergymen and laity. The occasion: Bishop Dibelius was there to install the Rev. Carl Malsch as superintendent of Lutheran congregations in Jordan. The young German pastor would provide spiritual guidance "if the congregations desire his help," as an Arab layman pointed out to me with an overtone of nationalism.

The Arabs are beginning to feel that they can run their own affairs—with the guidance of the Holy Spirit. And Pastor Malsch in a conversation with me af

HONOR GUARD FOR THE BISHOP
*Bishop Dibelius and Pastor Malsch*

CLERICAL PROCESSION FROM JAFFA GATE TO REDEEMER CHURCH
*With Bishop and Pastor Malsch, Dr. B. Karnatz of German mission board and police chief*

irmed his desire to see native leadership ontinue to thrive.

ON THAT October morning the church vas jammed not only with laity but with lignitaries from other communions. In ront sat the Anglican archbishop in a urple cassock, the Ethiopians, the yrian, and the Greek Orthodox. All hrough the service, seven of the dig-itaries kept on their hats, hats of all hapes.

The Greeks with their high, cylindrical eaddress and rectangular beards looked ke the Assyrian soldiers of Sennacherib vho besieged Jerusalem. Besides the hurch representatives, the mayor of Jeru-alem (who must be a Moslem, accord-ng to law), soldiers, and government fficials were on hand.

The service was in two languages. Martin Luther would have felt right at home. German was spoken, and the black gowns with the little bibs made the participants look like the portraits of the Reformer himself.

When Propst Malsch stood in the pulpit he was so tall that there was only a three-inch clearing. The pulpit is four feet above the floor level and covered with a canopy.

Since Propst Malsch's sermon was in German, I could not follow every thought, but one short sentence caught on: "The God-Man died for all men."

Died . . . less than 100 yards from where I sat, it may have happened! For all men . . . the church dignitaries represented the world-wide body of believers.

The Ethiopians would tell you about

Philip's preaching to the Eunuch. The Greeks would emphasize their gratitude to Paul and Timothy. The German Church had sent a representative to install another German as spiritual guide.

When the God-Man hung on the cross, the ancestors of these Germans were living in the forests of northern Europe, worshiping Teutonic gods. Now they were coming to the land which gave them their faith in order to preach the Gospel born in this very area. The God of history surely has a way of scrambling up history at times.

THE GERMAN LANGUAGE did not dominate the 90-minute service. Arabic had first place. Isn't Arabic a descendant of the very language which Jesus spoke—Aramaic? Mark in his gospel actually gives us some of the Aramaic words which Jesus spoke: Ephphatha, Abba, Talitha cumi.

Pastor Haddad who serves Church of the Redeemer, had a short sermon in Arabic. He started at the back of a notebook and read from right to left. When Jeus read from the scroll of Isaiah there at Nazareth, he would have done the same.

Bishop Dibelius spoke slowly in German. Small in stature, a giant in faith, he talked to Arab Lutherans, thanked the Lutheran World Federation for keeping the work intact in the Holy Land through our offerings and donations of used clothing.

"Some would use the church as a center of propaganda; we, as Christians must show love for one another," he said. His words took on extra meaning in light of his experiences as bishop of a church including wide areas under Communist domination.

The chancel of the Church of the Redeemer is worshipful. The life-size figure of Christ with a crown of thorns hangs from a cross of dark wood. Above the cross the verse: "Jesus Christ is the same yesterday, and today and forever."

On the white altar hanging, a lamb carries a red banner and has its foot on a book. Outside the walls of the city yesterday I saw an Arab leading a sheep bringing it to a butcher shop within city walls. "Like a lamb that is led to the slaughter . . ."

The Lamb alone can open the Book. The Lamb alone can lead men and answer for men the great questions of life. The refugee problem, last year's assassination of the prime minister of Jordan, the uneasy armistice between Israel and Jordan—such problems in the Holy City can be solved only in an atmosphere of Christian love.

GOD SPEAKS WITH men in a twofold way: in the first place and ordinarily, through the public ministry, that is, through parents and the teachers of the church; in the second place, through inner revelation of the Holy Spirit. This latter method, however, He is wont to employ only in special situations and very rarely. It is profitable to be aware of this, so that we may not emulate the fanatics, who disregard the Word and expect new revelations. It is this idea that gives rise to the misguided spirits who later on bring confusion to the world by their dreams.—*Luther's Works, Vol. 2.* (Concordia)

# Shadow of the Saints

By Mary Brisk

I sat down and the atmosphere of the old church overwhelmed me. It was just as I remembered it. The church had not changed. I had.

There were the sliding doors bright with varnish, the aged brown woodwork with its familiar scratches, the semi-circular pews, and in one corner the old-fashioned pinnacle-topped altar.

Only the choir chairs were new, and I wondered what they had done with the creaky wicker ones where I used to sit.

The rest seemed the same. As the prelude ended, the bell rang out, and it was as if I could see the man pulling the rope and the old bell high in the tower tilting against the sky, setting the pigeons to flight. Then the old tracker organ sang out the processional hymn, and the choir came down the slanting aisle.

I scarcely looked at the singers. I hadn't come back to worship but to sit in the old pew where I used to sit and remember. Worship was something I had believed in once. I believed in it no more.

During the years I had been gone from that pew I had observed many people come to other churches, but I had learned that many came from habit, or to please their families, or to set an example for their children. They would come to spend the hour in wool-gathering and dreaming, sighing with relief at the end and going out unchanged. I was one of them.

But as I listened to the people sing in this small-town congregation, I won-

dered if perhaps here the church meant more to people. I had been in so many churches where there was a feeling of deadness, where the singing was a mere drone and the spoken words a murmur. But here there was a chorus of voices all around me and it lifted my spirits and carried me along.

It was the same with the spoken words. The voices were loud, their "I believe" a strong affirmation of faith. Witnessing such participation, it was hard not to think they believed in what they were doing.

Of the hymns they sang, there is one I remember; and if I were pressed to say what made such an impact upon me that day, as far as words are concerned I could only mention that hymn. It's an old favorite—"There's a Wideness in God's Mercy."

AS THEY SANG it I had a chance to glance at the faces around me (you know how it is in a church with semicircular pews). I recognized family after family I had known years ago; some had grown children missing now; others were made smaller by death. I knew most of their stories, and as I looked at them, it seemed that the hymn was about and for them.

In the pew ahead were father and daughter. She was grown up now and I supposed still keeping house for her father as she had ever since the mother's suicide. Every Sunday since I had been gone they had been in church, I was sure, and now they were singing "There is no place where earth's sorrows are more felt than up in heaven . . ."

ACROSS THE ROOM I recognized the couple whose son had gone wrong, and the man who was recently divorced. They looked strained and lonely, but we were singing "There is no place where earth's failings have such kindly judgment given . . ."

NEAR BY was the wife who was doomed by cancer. She was changed much since earlier days when I had known her. And the mother and daughter sitting alone without the tall father who had died two years ago in the accident. And the two widowed sisters . . .

These were the faithful of God, I thought. What had kept them coming back to this place year after year?

They sang this hymn with such assurance, but each of them had been touched by loss while I had gone unscathed. I could have wept for all of them, but they were singing "There is joy for all the members in the sorrows of the Head."

AND HERE ALONE these hymns and prayers did not seem an empty form, too weak to go up to God. Perhaps the churches I had visited were too filled with young and successful people who had not yet suffered and been made to cry to God.

But here were the faithful, who had suffered without wavering and had never doubted God's mercy.

Their cries went upward, rising to the Good Shepherd above the altar and beyond, until the dark beams of the ceiling seemed high as those of a cathedral and dissolved to let the song rise straight up to heaven.

SUDDENLY I COULD pray again, with them. I felt that the faith with which they prayed would open heaven's door for my petitions. I saw then that the lonely search for God had been useless. Others might find him in strange churches, in loneliness and silence. But for those with wavering faith like mine there had to be other voices joining in affirmation.

Had not Christ himself promised that where a few were gathered in his name, there he would be? I had heard that passage often, but it took on a new meaning then—as a promise to those gathering in his name of a presence not available to one who prayed alone.

I should have known before that where his saints were gathered there one could expect to find him, for hadn't he said that now they were his body?

All one might see of his beauty now was in these obediently bowed heads and believing hearts. And truly they were beautiful—strange and transfigured—for the sun shining through the colored panes put halos and crowns of colored light on almost every head.

# Conspirator of Love

**"I dedicated myself to God; after that, to my country," says Pastor Kiyoshi Watanabe. While he helped Allied prisoners of war in Hong Kong, his wife and daughter died in bombing of Hiroshima**

By Richard K. Brunner

On Sunday afternoons a small man carrying a large rattan basket would board an autobus in downtown Kowloon, across the harbor from Hong Kong, and ride to a terminus near the docks. The year was 1942, Hong Kong had fallen to the Japanese, and the small man's destination, Shamshuipo prison camp, was filled with British and Canadian military personnel and the ragged remains of the Hong Kong Volunteer Defense Corps.

At Prince Edward Road he set the basket on the steps of Shamshuipo Police Station to catch his breath before crossing to the prison camp. A row of machine-guns on the roof of the police station commanded an excellent view of the wooden barrack-huts and milling prisoners across the road inside the electrified barbed-wire fence.

Straining under the load in the outsized basket, the man passed between the taller-than-average Japanese sentries at the guard-house. The guards gave no more than a perfunctory glance toward the man with the basket.

Inside the compound he delivered the basket to the British medical officer, himself a prisoner. In it were medical supplies, food and money.

Had he been caught, he would have been courtmartialed and shot. For he was a Japanese officer assigned to the camp as an English interpreter and ac-

countable to the camp commandant (who was sentenced in 1946 to 20 years at hard labor for his inhumane treatment of prisoners).

THE LITTLE MAN in the green uniform of the Imperial Nipponese Army was Kiyoshi Watanaba, then 53, a Lutheran pastor who had studied at Gettysburg Seminary (1935-1937). He had taught English at a high school in his hometown of Kumamoto after leaving a parish in Hiroshima his few parishioners could not support.

"Before I left Japan for Hong Kong," he said last month in New York, "I dedicated myself to God—after that I dedicated myself to my country."

"Every day I faced death but I was happy in Christ. God alone knew me. So I could do my adventure—great adventure as a Christian—a self-made chaplain between the Japanese and the other side. And thus I wanted to serve my country too. I made a great resistance to the military policy there, something only a single Japanese could do."

MR. WATANABE, named "John" by his Gettysburg classmates, was known as "Uncle John" to the prisoners in Hong Kong.

Uncle John's philosophy is anchored firmly in Romans 12:1 which he has underlined in a pocket-sized testament: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

His "reasonable service" was to help the prisoners. "I thought they should be treated humanely. International law says how to treat prisoners. Treat them not very kindly but appropriate. I was proud of Japanese victories. If we fight we must win. And I thought how miserable the defeated were and what I could do to help them.

"I wanted at first to cheer them—they needed, I think, more than material side, sympathy . . . a cup of cold water in the name of Jesus. I joined in Sunday services. I brought altar materials (secured from a bombed and abandoned Anglican church). I was only Japanese attending. I made known to our side that I was a Christian minister."

PASTOR WATANABE'S conspiracy of love in Hong Kong would not have been possible without the help of two other courageous people. One was a woman who eventually fled to Macao and who, 15 years later, wrote a book about their exploits (Ellen Field: *Twilight in Hong Kong*). The other was the former director of medical services in Hong Kong, Dr. Percy Selvyn-Clarke, who was finally arrested by the Japanese secret police and imprisoned.

Even after they had dropped out, Pastor Watanabe continued his traffic in contraband alone, first in Shamshiupo, later, after a transfer, at Stanley Camp where British and American civilians were interned.

His life was in danger most of the time in his mission of mercy. But his wife and one daughter paid the supreme price of war, and war has no mercy.

They died in Hiroshima. Says Pastor Watanabe quietly: "We must not question the ways and wisdom of God."

TWO OF HIS SONS were in the army and two younger daughters were working in munition factories outside the city. All four survived the war. Mrs. Watanabe and the oldest daughter tried to leave Hiroshima for Kumamoto. They didn't get out in time.

Two days after the atomic blast, on Aug. 8, the Japanese released the news

to the military personnel in Hong Kong.

"We were told that a peculiar bomb fell on Hiroshima." Mr. Watanabe's brown eyes with their satellite flecks of gold remained steady. "It destroyed whole city. So I thought if family stayed in Hiroshima there was no hope. My wife was working—teaching kindergarten in Hiroshima. Our home was near the bomb center."

DOES HE hate us?

His smile erupted into a wide grin, stretching the smooth skin, the skin of a twenty-year-old except for the brown spottings of age.

"I have no hatred or bitterness toward any person. That was wartime. So however my wife and daughter were destroyed I did not think that personally it was done by Americans. We are responsible because we engaged in war. So it couldn't be helped."

"War is sin. Everything wrong came from the war. Japan has the responsibility for the war. Fighting, bombs all comes from sin. Yet I trust everything in God. Our lives are in his hand. So we die in the providence of God. What way—by accident or anything—still in his hands. I do not blame anybody."

WHAT DO the Japanese feel toward Americans today? How about last year's anti-American riots?

"Japanese feeling toward America not very good," he answered. "Japan admired policy of MacArthur. Whole Japan agreed.

"But after that the world situation changed—especially the cold war—fight between democracy and communism—that difference influenced Japan very much. Japanese, including myself, fear America and Russia always in cold war. That condition will not come to a proper conclusion if they keep the same way."

Russia, he conceded, is the more terrifying of the cold war combatants because "they do not have any faith in God, and that is very dangerous," but "only solution must come through God. We are in Christ. Peace must come first between God and us. That is the only true peace movement there can be in the world."

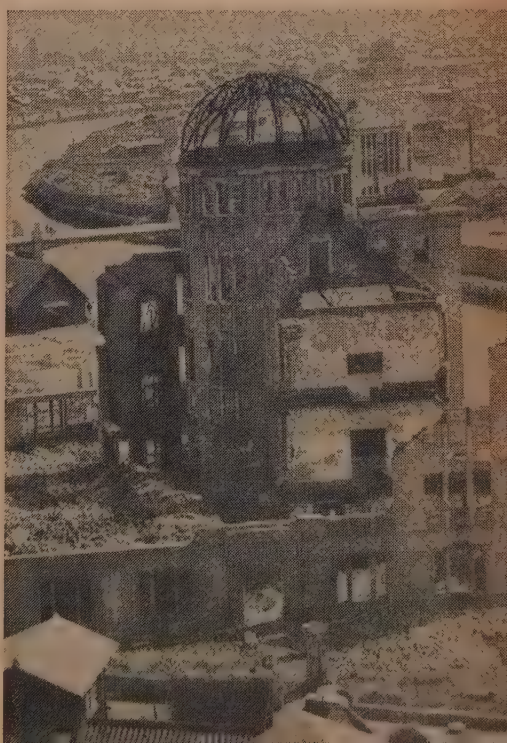
WHAT ARE the chances for such a "peace movement" in Japan?

Pastor Watanabe is not optimistic. The first of his Buddhist family to become a Christian, he found the way of a dissenter hard. "At the time when I was baptized it was not very easy; most people did not understand what Christianity was." He spoke slowly in a soft even voice.

This situation is not much changed in

WAR IS SIN

*Hiroshima after the bomb*



the Japan of today. Although he admits that "after the war it was easier to become Christian," Mr. Watanabe attributes this to a mood of general indifference, not new convictions. He does not hold great hope for an upsurge in Christianity in Japan, a stronghold of Shinto and Buddhism.

PASTOR WATANABE is 71 now. He does neither look nor act it. He has seen much suffering and much joy. But one of the most thrilling moments of his life came last fall when he received a cable from the British Broadcasting Company inviting him to come to London to appear on a BBC version of the American *"This is your life"* program dedicated to a British chaplain who had been in Shamshuipo.

Within two weeks he was on his way, and such was the impact of his quiet personality on the British viewers that people would stop him on the streets in London days after the telecast. He was still talking about it as he made his way home, via Canada and the United States with stops in many cities and in the homes of many friends.

Said one of the participants at the BBC show: "He is a very remarkable man, the kind of man any nation could be proud of . . . He was a Christian and though a loyal interpreter he never once allowed his loyalty to Japan to draw on his loyalty to his faith."

## THE WAY TO LOVE

THIS IS Holy Week, a time to remember that life is not just sailing on unperturbed waters. The only persons who have brought meaning into life are those who have willingly forgotten to protect their own sails or discuss their own safety.

Our problem is dealing with ourselves. We know that Jesus taught us that the only way to save our lives is to lose them—but we have not permitted ourselves to think that this applies to us. A few years ago a journalist said, "Millions of Americans profess to be Christians because they are enrolled as church members or because their parents were Christians. But the moment you say something about the teachings of Jesus and remind them for instance that loving one's enemy is a Christian tenet, they agree with the reservation that we can't expect to do that with any of our present enemies."

Most of us think we could find it easier to stand up against a wall and die the death of a martyr than to allow our prejudices to die. We could find it easier to confront an enemy than to confront the giving up of some feeling about other people. It is a shocking thing for a man to realize how readily he can give himself to hatred, and how difficult it is not to hate.

To know this is to understand something of the meaning of Holy Week. It is no simple thing and it involves life at its profound levels. You can't overcome yourself by passing a resolution or holding a mass meeting. We have been clever in many ways but we are forever confronting the problem of what to do with the ancient sin. We try to justify our failings, but in the end we are at the place where we know that the only way to love truth is to give oneself to truth. The only way to love honor is to be honorable. The only way to love is to love.

—RALPH W. LOEW

# FIVE MAKE A FAMILY

## Lenten Records

"WE'VE SET a record," Karen insisted.

All of us, the five Meltons, have attended Lenten services each week. This is the first year that we have all been present every Wednesday evening. For me it has been a double pleasure. I like to be in church. And I like to have my family with me.

Do you feel that church is more complete if your entire family participates? I am sad when I see a wife present Sunday after Sunday while her husband stays home to read the papers or polish the car. Or a husband and wife present, but none of their children with them. And sometimes we see a young girl or boy come to church alone on Sundays, never able to interest the parents in church.

So . . . WHEN Karen said proudly that we had set a record, I allowed myself to be proud, too. A foolish pride. It's not important that we go to church as a family. It *is* important that we carry God in our hearts. I think our family does. We don't often talk about such "deep stuff," as Pete calls it, but we often think deeply about religion. Even Sue does.

One evening recently we were talking about Holy Week and thinking of our school and work schedules, to see if we could go to all the Holy Week services. Sue surprised us by asking, "When will I be old enough to take communion? You can't really celebrate Easter until you are old enough for holy communion."

"Where did you hear that?" I asked. She had spoken in such a positive and informed tone.

"Our Sunday school teacher was talking about the Last Supper and Holy Thursday and Good Friday and Easter Sunday. But kids my age . . . sorry, Mother . . . boys and girls my age . . . can't take part in all those ceremonies."

"Honey, you don't have to take part in any 'ceremonies' to be close to Christ. Just hold him in your heart," I said.

"You go with us to all the services, don't you?" Karen reminded Sue. "That's taking part. Even if you don't go to the altar and kneel and have wine and a wafer. You sit quietly, sing, pray, follow the liturgy, listen to the service."

"And you know what holy communion means," Dan pointed out. "Your Sunday school teacher has told you. You've heard Pastor Ittel explain it. We talk about it at home. It isn't as if you were an outsider attending a service that is foreign to you."

SUE NODDED in agreement. "But, Dad, when will I be old enough?"

"Don't you know, Sue?" Pete answered for his father. "You have to go to confirmation class for two years. Then when you're confirmed, you can take holy communion. That means you're a communing member of the church, entitled to all the rights and privileges and obligations." He laughed at his lecture. "Quoting Pastor Ittel," he said.

"And I'll be the last one in this family," Sue pointed out. "You'll be confirmed this spring and Karen's almost grown up . . ."

"Thanks, Sue," Karen said. "That's a

compliment . . . coming from a younger sister." She smiled at Sue. "Anyway, as I said, Sue, you take part in everything at church, according to your age. You ought to feel pleased . . . rather than resenting that there is *one* thing you can't take part in."

"You're with us mentally," Dan said. "When I take communion, I think of Christ, my family, and myself as a chain of faith. You're in that chain."

"This is getting into deep stuff," Pete said, breaking away from the conversation. "Too deep for me. Excuse me. I want to call Bill."

"What are you calling Bill about?" Sue asked, afraid that she might be excluded from *another* event.

"Nothing girls would understand," Pete said. He left the room with Sue tagging him and still insisting she be told.

"That's why little sisters annoy big brothers and big sisters," Karen said. "Sue can be a leech on a subject. First it was holy communion. Now that's forgotten, and she's off on another tack—Pete's business with Bill."

"Holy communion is always puzzling to youngsters Sue's age," I said. "I remember that you were just as full of questions. You always popped them at Lent and Easter time because communion seems to be so much a part of that season. And when you were very young, you resented being left behind while your father and I went to the communion table."

"YOU SPOKE about setting a record, Karen," Dan recalled her earlier statement. "I know you meant a record for our family in church attendance. But I hope we've set some other records this Lenten and Easter season."

"What?" Karen asked.

"Remember when we talked about contributions for Lent . . . five or six weeks ago? We all planned to give more this year. And we did."

"Yes," I nodded. "I think each of us sacrificed a bit more than last year. We gave more time to church affairs, more service, and more money."

"That's because we're growing up," Karen said. "At least, I am, and Pete is, too. We see that Lent is an important cause to give to . . . instead of spending all our money on things *we* want."

"Lent isn't exactly a cause," Dan said.

"What I mean is that what extra money we give to church during Lent goes for good causes. Isn't that right?"

Dan agreed. "We set another record, too, this Lenten season."

"What was that?" I asked. I could not think what this record might be.

"A record of less argument, less of the do-I-have-to-go-to-church-again! refrain. Pete and Sue seemed happy and eager to go with us."

Karen looked a bit ashamed. "I get you, Dad. I know . . . one year I really moaned and groaned about church taking so much time. Not a very good example for Pete and Sue. But see! I'm growing up. The past few years I've been wild to take part in everything."

Karen threw her arms wide. "Easter is such a wonderful season! I can see why Sue can't wait to take part in *everything*."

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THE SECRET of April is not birth but rebirth. And how can you be reborn until death and decay have worked their miracle in you? . . . The death of our joy is sorrow, but the ultimate death of our sorrow is joy.—MARGARET ARBORE BERG in *Wednesday's Child* (Muhlenberg)

# WORSHIP NOTEBOOK

## SUNDAY, EASTER, AND THE COMING

THERE'S BEEN a lot of talk lately about Sunday "blue laws." In some localities, stores (especially the highway discount centers) have remained open while other merchants have continued the practice of closing on Sunday.

Inevitably the argument turns upon religion. Many of the proprietors of "Open Sunday" stores are Jews, and feel that there is injustice in requiring that they close on the Christian holy day, even though they may observe the Jewish Sabbath which is Saturday.

If the Christian thinks carefully about this problem he comes up against the age-old question: why does the church keep the first and not the seventh day of the week as commanded in the scriptures? Anyone who has ever argued with a zealous Seventh-day Adventist (who worships on Saturday rather than Sunday) knows how embarrassing it can be to defend a position which stands in opposition to the Third Commandment. One is faced with the problem of answering a person who, while reading one portion of the Bible quite literally, ignores other scriptural evidence and the history of the church.

THE COMMANDMENT to keep the Sabbath holy refers to the seventh day of the week. On that point there is no argument. Proper observance of the Sabbath among the Jews was, and among some people today still is twofold. The day was to be one of rest. Work, except only the most essential, was to cease and men, as well as animals, were to enjoy a day off.

Secondly, the Sabbath also came to be a day of religious observance. Ceremonies and rituals were prescribed and man was expected to obey them. So extreme did the observance of the Sabbath become among some of the Jews that certain of them would allow themselves to be killed rather than defend themselves on the Sabbath. Because it was wrong to heal the sick or pick a few grains of wheat on the Sabbath, Jesus and his followers were severely criticized by the religious leaders of that day. The Pharisees were particularly annoyed that Jesus said that the Sabbath was made for man and not vice versa (Mark 2:27).

THE PRACTICE of the early Christians was to keep the Sabbath. For them it was a day of rest and prayer, but in time it became their practice to observe also the first day of the week (that is, Sunday). The fact that the resurrection had occurred on Sunday accounts for the change.

St. Paul and the congregation at Troas met on Sunday for the "breaking of bread" and preaching (Acts 20:7), and the Church at Corinth was instructed to have a collection on *the first day* of the week (I Cor. 16:2).

Paul often reminded the church that the Law (the requirements of God which had been laid upon the people of Israel) was no longer in effect since the coming of Christ had changed man's relation to God. With a teaching so structured upon grace, the old observances wherein man had attempted to placate God by what he did or did not do, were not important or necessary.

Certainly this latter reason is im-

portant, but was it *the* reason for changing what had been a pattern for centuries? And if the argument for the change-over from the Sabbath to the Lord's Day (Rev. 1:10) is made to hang on the desire to commemorate the Resurrection, is this only a historical observance?

THERE IS a deeper significance in the change. We must remember that in the time following the event in the garden on that first Easter morn, the followers of Jesus knew an intense longing for his return. Always they lived with but one thought, he is coming soon! This was reflected in the prayer of the infant church: *Come, Lord Jesus!*

It is perhaps difficult for us who are separated from those days by almost two thousand years to appreciate the ardor they felt for the return of Christ. Certainly among many Christians today there is little expectation that he will suddenly appear. But with the events of his ministry, his passion and death, and his resurrection still burning brightly in the consciousness of the first-century Christian, the fever was high. Christ was coming!

With such an attitude governing their every thought and action, the early Christians came to think of the first day of the week as beginning of a new day. Thinking in terms of the cycle of time as it repeats itself in the seven days of the week, it becomes easy to see why after six days of work and the traditional day of rest, a new day should dawn, and this new day was a symbol of the Day when Christ should come again.

Because Jesus had commanded his followers to break bread in remembrance of him, to "show forth his death until he come," and because he had promised that he would not drink with them again until the day of his kingdom, the action that we today call the sacrament of the altar became intimately related to the observance of the first day of the week. It was a *new* day which pre-figured the Day when he should come again.

THE EARLY Christians were a persecuted sect. Their observance of Sunday was not like ours today. They were residents in a land that took no official recognition of their religion. In some places they were brutally stamped out. Yet they kept to the observances established by the church.

A description of the life of a Christian in the first century says that he would rise early in the morning and make his way cautiously through the silent streets, carrying a little bit of bread and wine, to the home of one of the members of the congregation. There the fellow believers would celebrate the liturgy of the breaking of bread. In this action the first Christians witnessed their yearning for the return of Christ. Then, after it was over, the Christian would go to his day's work.

The close relation between the fellowship meal of the Lord's Supper and the day's work served to demonstrate most forcefully to the Christian of that day that his liturgy (that is, his service of God) was both a church act and a world act. Love of God went hand in hand with love to fellowmen, no matter who they were. In some ways it is unfortunate that our modern use of Sunday, even though we celebrate the Lord's Supper, doesn't point quite so forcefully to this two-sided service. We go to church and then take the rest of the day off.

FOR US, SUNDAY is the Lord's Day. It is the day which by tradition has been set aside for the congregation to assemble. It may also be a day of rest. If

it is, that is only because the custom of business and, in some places, laws of the land require a halting of work. It is no holier than any other day in the week, for all days are holy if our use of them makes those days holy.

Still, there is in Sunday a symbolism designed to make us aware that life is a waiting room. The Christian is between the Advents. He stands at a point removed in the past from Calvary and in the future from the Day. His life is spent in waiting.

The annual festival of Easter is the point in the year when we focus in upon the resurrection. All of the gloom of Good Friday is dispersed by the triumphant cry of Easter morn: Christ is risen! Since he is risen, and promises that he will come back to his own to restore their joy, we ought to live in expectation of his coming.

The day of judgment is not to be thought of as a dread time; rather it should be looked to eagerly. One day a year is hardly enough to keep our hopes high. That's why the church keeps Sunday. Each Sunday is the new Day, the ever-present reminder that he who was dead is alive and that the Day of his return will be soon.

—EDGAR S. BROWN, JR.

# PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

## Overconcerned

QUESTION: I am a high school graduate and am preparing to be a laboratory technician. I live with my parents but spend much of my time at school.

My problem, I am embarrassed to say, has to do with my home, and, especially my mother. She is a wonderful person but in her eagerness to be good to me and others she overdoes various things. She talks too much. She is an effervescent gushing individual, who always wants to do more for a person than is needed, proper, or, desired.

Mother's aggressive, overselling trait comes to its worst in her contacts with my boyfriends. She really entertains them, talks so much that I hardly have a chance with them. As soon as a boy has been here a few times she insists that he come to dinner, and Mother—good soul that she is—just steals the show, and seems to think she is doing me—or the boy—a real service. It seems that no young man stays with me long. I am afraid Mother is the cause.

I am not anxious to lose a boyfriend, nor do I want to insult Mother.

REPLY: It is important that you recognize what is happening. Your mother undoubtedly does not. In some cases of this type no one seems to grasp the situation until years later, when it is too late. One can point to a number of middle-aged women who years ago were unwittingly victimized by their mothers, who literally drove young men away by overdoing, overtalking, and not staying in their place. After all, a young man is interested in a girl, not in her mother, except in an incidental way. Parents, as well as young people, have some lessons to learn.

Your mother can probably be changed if she is at all reasonable in

outlook, but you are probably not the one to do the alteration. Talk the problem over with your father, and ask him to discuss the situation with your mother. Or an older brother may be able to do it. If neither is available your pastor, or some other man or woman, may be able to render the service. If one of these can help, your problem may be resolved or decidedly reduced, and good will between you and your mother preserved.

In addition to this assistance there is something that you can do for yourself. Plan in advance for your dates and be prepared to lead off in conversation, making suggestions, and starting activities. If a good number of these things are outside your mother's realm of acquaintance you will have an advantage. The more you can engage the young man in conversation of your own choosing the less opportunity your mother will have to "steal the show." It will be to your advantage to keep a step ahead of her—of course, in a courteous way.

## Sense of guilt

QUESTION: Is it abnormal to feel worried or uneasy if you know someone suspects you have done some wrong, even though you are innocent? Situations are often not what they seem. Perhaps I have too much of a feeling of guilt.

REPLY: It is not abnormal to experience such a feeling of uneasiness under the circumstances, but don't allow the feeling to haunt you. Why not go to the person and find out whether your anxiety has any basis, and clear it up? That is the direct way to a solution. Then, try, with God's help to arrive at a more commonsense view.

Some people are hypersensitive about such things, while others seem to have almost no conscience at all. Somewhere in between is the most satisfactory point. Some of this high sensitivity may be due to an atmosphere of puritanic ideas and attitudes which surrounded a person's childhood life. Such ways of thinking need revision in the direction of Christian ethics.

## Outside influences

QUESTION: Ben brings home some of the most outlandish ideas, and when I correct him on certain forms of misbehavior he cites the example of someone at school. He quotes the statements of other boys as if they represented perfection. We just can't approve some of these things, and we hardly know how to handle the problem.

REPLY: The answers to some such problems may depend very much on the attitudes and habits of children which we have cultivated through the years. If children are firmly established in many right ways of feeling, thinking, and doing they will have less trouble now. But we can't graft such items into life over night.

But there are some things we can do: 1) Avoid a dictatorial manner. 2) Keep calm and speak to young people about the issues in a casual way. 3) Invite the youngsters' friends into your home — favorable influence will probably be just as powerful as the wrong kind. 4) Always be ready to discuss any question which may be brought up. 5) In your own acts and speech be as consistent as you can, without going to extremes. 6) Be friendly with the parents of other young people—you may thus help solve a problem, or find the solution to one. 7) While utilizing these Christian and democratic means, have confidence in your children.

# BOOKS

## ABOUT THE HOLY SPIRIT

**The Promise of the Spirit.** By William Barclay. Westminster Press. 120 pages. $2.50.

Among the many books by Dr. Barclay, well-known New Testament scholar of the Church of Scotland, this is outstanding. And among the many books written on the Holy Spirit in recent years none succeeds better in achieving its end.

This is not a critical or systematic study intended to advance theological scholarship. The author's purpose is simply to examine all the significant Scripture passages dealing with the Holy Spirit, to discover their meaning and to make a practical application to the life of the church and of individual Christians. Such a method affords Dr. Barclay the opportunity to bring into constructive use his competence as a biblical expositor as well as the insights gained from pastoral experience.

Particularly valuable are the word studies in which the book abounds. Such designations of the Spirit as "comforter," "earnest" and "seal" take on rich and fresh meaning when their roots are explored. An example of the author's hermeneutics is his interpretation of the assertion that on Pentecost the disciples "began to speak with other tongues, as the Spirit gave them utterance." This does not mean that the disciples spoke in foreign languages or "with tongues" but received from the Spirit the power to communicate their message in such a way that it struck home to every heart.

In appropriating for present use the permanently valid meaning of each Scripture passage Dr. Barclay combines devotional depth with a wealth of timely and pointed illustrations. So clear and captivating is the presentation that the reader's interest is never allowed to flag.

From a purely theological point of view one may find fault with the description of the Spirit as "intermediary" and with the failure to develop the doctrine of the Spirit on a consistently christological basis. But the book adheres to the living Word with such fidelity and insight that it nowhere misleads. It is warmly recommended not only to ministers but to all who seek to be "filled with the Spirit." T. A. KANTONEN

*Springfield, Ohio*

## HOLY SPIRIT AND PSYCHOLOGY

**The Holy Spirit and Modern Thought.** By Lindsay Dewar. Harper. 224 pages. $4.50.

In the preface the author warns: "This book should be read as a whole. No attempt, for example, should be made to pass judgment on the biblical section until the last section has been read." The last section which provides the perspective for the entire presentation contains the author's own radical theory of the work of the Holy Spirit. He claims in effect that the doctrine of the Holy Spirit, whether in its scriptural foundation or its theological development, remains a dark riddle until the new light which he has discovered falls upon it.

What is this new light? Canon Dewar is a high-church Anglican who has dabbled some four decades in the field of psychology of religion. His Anglican position leads him to look with suspicion upon the religious experience of individuals as such and to stress the corporate and sacramentarian aspects of the work of the Spirit. But the uniqueness of his point of view is derived from psychology. He revives with vigor the suggestion made by William James a half century ago that the meeting point of God and man is below the level of consciousness. Dewar is doubtless right in claiming to be the first to make a thorough application of this suggestion to the work of the Holy Spirit.

The operation of the Spirit, according to this theory, is not limited to Christians. He works in the unconscious minds of all men. The clearest evidence of the working of the Spirit on the natural level comes from the couch of the psychoanalyst.

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## ROMANS FOR THE LAYMAN

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**A Preface to Christian Education**

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Edited by KENDIG BRUBAKER CULLY. 253 prayers for all occasions, conveniently arranged in categories. These fine prayers will be of invaluable aid to lay church workers and ministers, and are also ideal for personal devotions. $2.00

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Freudian mechanisms and symbols are a priceless help in plumbing the depths of the Spirit. New light is also obtained from extrasensory perception. The Spirit reveals his presence through such "psi phenomena" as telepathy and clairvoyance.

Aside from his excursion into parapsychology, Canon Dewar is not abreast of present-day research either in psychology or theology. An indication of the obsoleteness of his social psychology is his dependence on McDougall. And when he accuses Luther of having no understanding of the "fellowship of the Spirit" he betrays ignorance of the results of modern Luther research.

What is sound in this book has been said better by others. What is original is too freakish to deserve more than passing notice.

T. A. KANTONEN

## HOLY SPIRIT AND REFORMATION

**With the Holy Spirit and with Fire.** By Samuel M. Shoemaker. Harper. 127 pages. $2.50.

Dr. Shoemaker's purpose is to jolt the church out of its complacency and blaze the trail for a spiritual revival. The effort is commendable and his book shows strong evangelistic zeal.

His theology, however, is shallow and undigested eclecticism. He draws with equal approval upon Paul Tillich, H. P. Van Dusen, and Billy Graham. He views the Holy Spirit as the irregular and untrammeled "roving Center of all God's activity," conversion as a "never-ending process," and some Christians as "partially converted."

He calls for a new reformation which will not only go much further than the one of four hundred years ago but will also "reverse some of its trends." He accuses the classic Reformers of imprisoning the Holy Spirit in Scripture and hails the emancipation effected by the radical sects. He endorses Buddhist-Christian syncretism and welcomes the resurgence of the non-Christian religions of Asia and Africa.

One may obtain from this book some impetus for changing lives, some guidance for manipulating spiritual forces, and some advice for organizing small groups of spiritual-minded people within a congregation. But it contains little insight into the work of the Holy Spirit.

T. A. KANTONEN

## ART OF COMMUNICATION

**The Christian as Communicator.** By Harry A. DeWire. Westminster Press. 198 pages. $4.50.

Dr. DeWire's book is an exploration into the doctrine of the priesthood of all believers. He examines the currently developing concepts of communication. Luther's paradox of the Christian man as a "perfectly free lord" and a "perfectly dutiful servant" is cited as expressing the uniqueness of man in that he communicates in many ways ("speech" not necessarily being the best way). Man communicates when he becomes truly self-expressive, rather than hiding behind a facade of some sort.

The writer does not, however, appeal to an unregenerate humanism. Man's self-expression is "good" only when it expresses what has first been given by the grace of God. The two central (and very provocative) chapters are called: "If I Speak in the Tongues of Men" . . . "And Have not Love."

Implications for the paradoxical Christian man are then followed up into his relationships, first, with fellow Christians (a heart-warming critique of today's "church"); and then with "the other" (all satisfied church members need to read this chapter very earnestly).

The last chapter is a stimulating discussion of "authority." In keeping with the gospel itself (see any parable of Jesus) Dr. DeWire insists that the authoritativeness of the gospel lies in the nature of the questions it raises in the mind of the hearer.

Dr. DeWire is working in a relatively new realm. Some of his phrases and word patterns are therefore uncommon. But part of the "fun" of reading is the gentle struggle to understand the writer. This, too, is part of the personal encounter necessary in real communication. This book is a pleasure to read, and therefore is doubly rewarding.

*Brookfield, Wis.* VICTOR K. WRIGLEY

# Social Action Group Formed to Study Needed Legislation

By JOHN E. COOPERRIDER

CHICAGO—Church people speak up loudly against bingo, but barely whisper in support of needed social legislation. That's the way it looks to one Illinois Lutheran lawmaker, at least.

Paul Simon, member of the state General Assembly from a Chicago district, spoke at the recent annual meeting of the Lutheran Council of Greater Chicago. He talked about the responsibility of Christians to carry their convictions into all areas of life, including politics and legislation.

Noting that a bill to legalize bingo is again before the legislature, Mr. Simon said he is opposed to it, and knows he will receive much mail from church people urging defeat of the measure.

"But I am concerned," Mr. Simon continued, "that a bill like this produces such heavy response from church groups, while legislation of much greater importance receives relatively little attention.

"If church groups are looking for moral issues they should pay more attention to legislation for the oppressed and poor. A simple fact is that a bill to change the duck-hunting season will bring more response from church people than a bill to give men equal employment opportunities."

A Lutheran Social Action Committee, formed recently under auspices of the Council, is already at work to inform Lutheran voters about the merits of various legislative proposals. A trip to Springfield was scheduled this month to get the facts.

An all-day conference on social action is planned by the committee for May 22. Pastors and laymen of the entire area will be invited.

The Rev. Enno Gahl, a Missouri Synod pastor, was elected president of the Council, succeeding Dr. Elmer Hjortland of Oak Park (TALC). R. Luther Arnesen, member of Calvary Church (ULCA), Chicago, was re-elected to the executive board.

## Say No to Bingo

ILLINOIS LUTHERAN leaders, through the newly activated Lutheran Social Action Committee, on March 13 issued a strong statement against gambling. Churchmen were asked to persuade members of the legislature to oppose an amendment to the state constitution which would permit bingo as a means of raising funds for charitable, religious, civic or educational purposes.

"The issue is bigger than the legalization of what some have called 'innocuous parlor games,'" the statement pointed out. "Legalized games of chance would become big business; consequently, it would attract hoodlum elements quickly. It might well be the opening wedge for ever-broadening gambling operations."

The statement said that basically greed is the motivation for gambling—the hope that something can be had for nothing. "Quite often the loser—the one who pays—is the one least able to sustain the loss."

Any kind of gambling for charity lacks proper motivation, the statement continued. Linking education with lottery would have a "weakening effect on our educational objectives."

"The church, in planning for its financial support, must re-emphasize among its members the true motive for free-will giving, namely, love for Christ, who gave Himself for the salvation of all."

## Community Impact to Be Studied

AN ILLINOIS SYNOD conference on the impact of the church in the community will be held April 8 at St. Mark's Church, Wash-

ington. Bus pickups will be arranged for delegates, the pastor and a layman from each congregation, starting from Rockford, Chicago, and the southern tip of the state.

Conference leaders will be Dr. G. Paul Musselman, head of the evangelism department of the National Council of Churches; Dr. Beryl B. Maurer, research and development director of the Central Pennsylvania Synod, and Dr. Robert Marshall, of Chicago Seminary.

NEW PASTORS, recently ordained or transferred into the synod, will attend an orientation conference April 26-28 at Bishop McClaren Center, Sycamore. Synod leaders will brief them on various phases of pastoral work.

CONFERENCES for church councilmen will be held at 18 points in the synod this year, under direction of George McDonald, synod evangelism secretary, and the Rev. Richard L. Peterman, stewardship secretary.

Three are scheduled in the Chicago area this spring: St. Andrew's Church, Chicago, May 28; Our Saviour's Church, Arlington Heights, June 4, and Grace Church, Chicago, June 11. The others will be held in the fall.

## Missions Ready to Organize

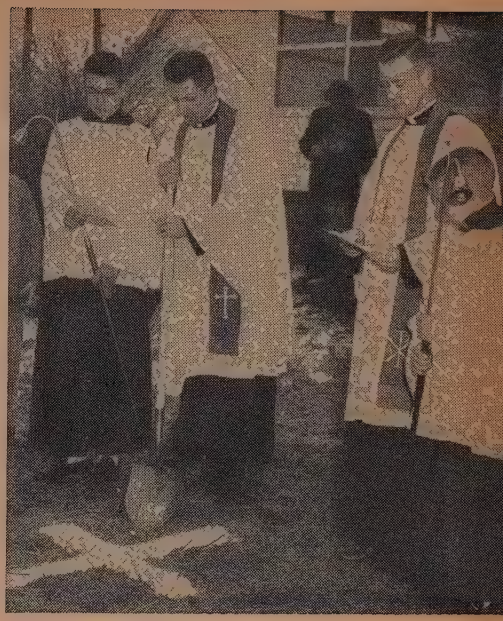
CHRIST CHURCH, Quincy, will be organized April 16. The Rev. James Plymire is the mission developer.

FAITH CHURCH, Peoria, being developed by the Rev. Richard Hansen, will be organized April 30.

NEW MISSION FIELDS include Sappington, a suburb of St. Louis, Mo., where the Rev. Edwin Peterman will begin work after Easter; Fox Lake, where the Rev. Donald W. O. Karnuth started development Feb. 15, and Hillside-Berkely, where George Lund will be the developer after graduation from Chicago Seminary.

LUTHER MEMORIAL CHURCH, Springfield, broke ground Feb. 12 for its new church building. The Rev. Richard L. Peterman preached at the service. The Rev. Roger K. Hansen is the pastor.

The contemporary-style building will cost about $156,000. The congregation was organized in 1941, began services in its present structure in August, 1942. The building was rededicated in 1956 after severe fire damage was repaired. The congregation became self-supporting the same year.



Pastor Richard Peterman prepares to break ground as Pastor Roger Hansen reads service

## Passavant Lectures at Maywood

MANY PASTORS are planning to attend the Passavant Lectures at Chicago Seminary, Maywood, on April 6 and 7. The lecturers will be Dr. Hans Bolewski, director of the Evangelical Academy at Loccum, Germany, and Dr. Philip S. Watson, of the Garrett Bible Institute.

Dr. Watson will present comparisons of the theology of Luther and Wesley, particularly their conceptions of sin, grace and holiness. Dr. Bolewski will discuss "The Church as Institution and as Fellowship," "The Church Behind the Iron Curtain" and "The Question of Authority with Reference to Church and State."

# Central States Synod Convention Set May 15 at Midland

By MARTIN G. SCHROEDER

OMAHA — The Central States Synod will hold its 93rd annual convention on the campus of Midland College, Fremont, Neb., May 15 to 18. Mr. Paul Palmquist, synod treasurer, reports that as of Jan. 15, 6 per cent of the benevolence quotas for 1961 had been received.

ON THE HOME MISSION front, the first services of St. Andrew's Lutheran Church, Columbia, Mo., were held at the end of 1960. The mission has begun its work in an attractive functional first-unit building. The Rev. Morris Niedenthal is pastor.

THE REV. HENRY GITTLER has begun work for the Board of American Missions as a mission developer in Shawnee, Kan., as of March 1.

DOUGLAS R. ROPER, of Gettysburg Seminary, has also accepted a call from the Board of American Missions in a new field at Blue Springs, Mo., and will begin his ministry following seminary graduation.

CHURCH LOTS are being sought for proposed mission fields in Omaha, Northwest; Maple Village area, and Oklahoma City, Southwest.

GLORIA DEI CHURCH, Kansas City, Mo., is presently constructing a first unit building. The Rev. Merle Moebus is pastor.

TWO MORE MISSIONS of the synod have repaid loans to the Board of American Missions in advance. They are Faith Church, Prairie Village, Kan., Dr. William F. Most, pastor, and Good Shepherd Church, Washington, Kan., the Rev. J. L. Sieffert, pastor.

MESSIAH CHURCH, Grand Island, Neb., dedicated a wood carving of the Lord's Supper on Jan. 15. Dedicated in memory of nine members of the congregation, it was carved in Oberammergau, Germany, by Hans and Adolf Heinzeller.

The carving is seven feet in length, 28 inches high and one foot thick, made of lindenwood. The project took eight months

Pastor Schroeder stands before recently dedicated altar carving of the Lord's Supper

to complete inasmuch as the carvers were also actors in the famed Passion Play during 1960. The Rev. Martin G. Schroeder is pastor of the congregation.

REDEDICATION SERVICES were held Sunday, Feb. 19, at St. John's Church, Scribner, Neb., the Rev. Lester Lamm, pastor. The services marked completion of a $10,000 improvement project.

THE SYNOD is presently engaged in the development of a pictorial publication of the history of the Central States Synod and the three original synods that merged with it. They are the former Nebraska, Kansas, and Midwest Synods. The work is under the direction of Dr. A. B. J. Lenz, Louisville, Neb.

MISS HELEN SHIRK, missionary recently arrived on furlough from Japan, will address the ULCW spring meetings in the six conferences in April. Theme for the conference meetings is "Here we stand—together."

DR. WESLEY J. FUERST, professor of Old Testament at Central Seminary, has resigned to accept a call by the ULCA Board of Foreign Missions to teach Old Testament in the Lutheran Theological Seminary at Buenos Aires, Argentina. The resignation is effective July 15.

## *Lutheran Student Ashram Will Hear Senator Goldwater*

CHICAGO—U.S. Senator Barry Goldwater of Arizona will be one of the major speakers at the annual Ashram of the Lutheran Student Association of America, to be held Aug. 27-Sept. 3 at Williams Bay, Wis.

More than 400 students are expected to take part in the study conference, which will deal with "The Mission of the Church in North America."

Senator Goldwater will speak on "The Image of Civil Life in North America," one of five special lectures on "The Face of America." Introducing this series will be Dr. George Forell, of Chicago Seminary, who also will moderate discussion periods.

Other speakers will include Dr. Martin Marty, associate editor of *The Christian Century,* and the Rev. Walter Kloetzli, secretary of urban church planning for the National Lutheran Council's Division of American Missions.

This year's Ashram is the 25th annual conference sponsored by the student group and patterned after the famous Hindu ashrams of India, where disciples met "in the shadow of a rock" for study and spiritual quest.

**OHIO**

## Mansfield Church Pays Off Hall Debt, Starts New Project

By E. RUDOLPH WALBORN

COLUMBUS — A mortgage-burning ceremony which symbolized complete payment of the $385,000 cost of Luther Hall, four-story educational and social unit erected in 1957, gave cause for rejoicing on Feb. 12 at First Church, Mansfield. Dr. Carveth P. Mitchell and the Rev. Fred W. Wechsel are the pastors.

The same service marked a close to worship services in the church building for two months while a $100,000 remodeling program is being completed. The congregation hopes to be back in their building by Easter. Meanwhile services were being held in the Madison Theater across the street, with Lenten midweek services in the basement assembly room.

This is the third major remodeling program in ten years for Ohio's largest Lutheran congregation.

Through these major undertakings First Church, with 5,500 baptized members, a Sunday school with an attendance of 900, and church attendance of 1,200, has met its benevolence and LWA quotas in full, with the largest amounts contributed by any congregation. It also supports a foreign missionary and a home mission congregation.

## Merger Underlines Acute Social Mission Situation

MERGER PROBLEMS in the Ohio Synod are comparatively simple except in one area—social missions.

Ohio faces one of the most complicated situations of Lutheran welfare organization in the entire church, it was asserted at a conference for "Responsible Planning on Social Ministry," held Feb. 23-24 in Columbus. Thirty-five executives and board members attended.

The Rev. Harold W. Reisch, of the ULCA Board of Social Missions, and the Rev. Lawrence Holt, of the Augustana Church's New York Conference, outlined possible courses of action for the new synod in revamping its varied welfare interests.

The synod has ownership interests in three homes, but in six areas joint Lutheran welfare societies appeal directly to congregations for support. In two areas, congregations are asked to support homes for the aged. In other areas appeals are made by ALC orphans' and old people's homes, a home for mercy, a hospital, and a children's aid society.

**OHIO . . .**

### Spring Meetings Scheduled

APRIL DAYS will keep Ohio Lutherans busy with conferences and workshops. On April 8 Camp Mowana will be the scene of a Vacation Church School Institute, under the direction of Mrs. Ralph Kreider, Jerusalem Church, Acme. Leaders will be trained for six workshops around the state on succeeding week-ends.

A pastors' "Convocation in a Retreat Atmosphere" at Camp Mowana will open the synodical camp site near Mansfield April 24-25. The program is planned by the synodical board of stewardship and congregational life.

Featured leaders will include Dr. John T. Peters, from the stewardship office of the United Presbyterian Church in Philadelphia; Mr. John Berger, from LLM; Professor Willard D. Allbeck of Hamma Divinity School, and ULCM's Jack Oetgen.

ULCM HAS SCHEDULED five "Missions for Men" from April 24-28 with meetings at Holy Trinity, Mansfield; Grace, Wadsworth; Holy Trinity, Newark; Auburn, Springfield; and First, Findlay, directed by Executive Secretary Jack Oetgen.

LUTHER LEAGUERS will hold four conference rallies on April 9 in the Eastern and Western Conferences, and April 16 in the Southern and Western Conferences.

UNITED LUTHERAN CHURCH WOMEN in Ohio will hold their triennial convention in Trinity Church, Akron, May 9-11. The presidents of the four women's groups of the churches entering the Lutheran Church in America will be speakers.

LEADERSHIP Development Conference will bring the synod's Sunday school superintendents, parish education leaders and children's work secretaries to Camp Mowana for three days May 12-14. Dean Bernhard Hillila of Hamma Divinity School will lecture on "Theology of Christian Education."

Closing the spring meetings will be the 42nd convention of the Ohio Synod, scheduled for Augsburg Church, Toledo, May 22-25. President Malvin H. Lundeen of the Augustana Church has been invited to speak at a public session, and ULCA Secretary George L. Harkins will be present.

## *Synod Convention Calendar*

April 10-13
SOUTH CAROLINA:
Incarnation Church, Columbia

April 11-13
VIRGINIA:
Resurrection Church, Arlington

April 17-20
NORTH CAROLINA:
St. Mark's Church, Charlotte

April 18-20
GEORGIA-ALABAMA:
St. Mark's Church, Huntsville, Ala.

*LWF Provides:*

# Noodles for Needy Hong Kong Refugees

HONG KONG—(NLC)—Establishment of a noodle-making factory here by the Department of World Service of the Lutheran World Federation is solving the problem of how to incorporate flour, cornmeal and powdered milk into the diet of Chinese refugees.

Relief agencies have been troubled for years by refugee hesitance to follow suggested recipes or learn ways to augment their diets with the commodities, according to the Rev. K. L. Stumpf, LWF/WS director in Hong Kong.

"Time and again," he said, "it was found that the recipients were selling these items and using the proceeds to buy rice or other eatables."

The new factory, however, has raised flour, cornmeal and milk powder—when transformed into noodles—from the bottom to the top of the popularity list.

Located in the basement of a Kowloon apartment building, the factory was officially opened Feb. 18 and at the present time is providing noodles for about 4,000 families, or some 22,000 individuals.

"HAVING AT PRESENT a total caseload of 13,000 families," Mr. Stumpf said, "we are now serving 30 per cent of our families with noodles." He said a night shift will be added soon to increase the output.

Mr. Stumpf said Catholic Relief Services pioneered the noodle-making effort in Hong Kong and operate several small-scale plants.

Putting the LWF plant into operation has been a long process and several problems had to be solved, Mr. Stumpf said.

One of the most pressing problems, how to quickly dry the noodles, still exists. The extremely humid Hong Kong climate slows drying and consequently is curtailing the manufacturing process.

Refugees eagerly accept bags of noodles

"We had been hoping that we would not need to install special equipment as dehumidifiers and electric drying equipment," he said. "But initial experience has already proved that we have to equip our drying room with such rather expensive items."

He said when the drying problem is solved, the present plant is believed capable of producing noodles for 7,500 families or about 37,500 individuals.

"There is no doubt at all that the recipients are very happy about the noodles which taste good and can easily be made into a palatable meal," Mr. Stumpf said. Families of three persons receive five pounds of noodles per month.

Shipments of U.S. government surplus flour, cornmeal and powdered milk through Lutheran World Relief constitute the main source of supply for the noodle operation.

The LWF in Hong Kong in 1960 received 1,283,000 pounds of powdered milk, 4,899,000 pounds of flour and 1,510,000 pounds of cornmeal through LWR, the material aid agency for participating church bodies of the National Lutheran Council and the Lutheran Church—Missouri Synod.

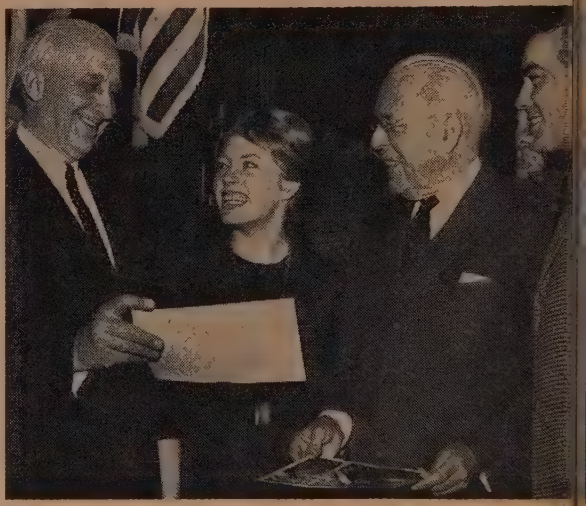
## *"Question 7" Premiere Is Notable Event for Harrisburg*

By VIGGO SWENSEN

HARRISBURG—The first showing of Lutheran Film Associates' *Question 7* had much of the fanfare of a Hollywood premiere.

It began March 2 with buffet supper at Hotel Harrisburger for 50, including Commonwealth Secretary John Rice, Mayor Nolan Ziegler, Central Pennsylvania Synod President Dwight Putman, and Lutheran Film Associates President Paul Empie. A police escorted motorcade took them to the Penway Theater in the hill section, where 250 additional guests were already seated.

After introduction by Pastor James E. Morecraft of Memorial Church, executive co-ordinator, and presentation to Paul Empie of a key to the city by the mayor, the capacity (800) audience saw Harrisburg's first premiere in many years.



"Question 7" stars Erik Schumann (right) and Almut Eggert meet Gov. Lawrence and John S. Rice (left)

Comments in theater lobby, and during the reception for the entire audience at nearby State Street EUB Church, were decidedly favorable:

"Well done" . . . "Sincere portrayal" . . . "We should be aware of these things" . . . "Everyone should see this picture."

Two stars in the film, Almut Eggert and Erik Schumann, spoke to high school audiences and at a press conference the day before the premiere.

FIRST FULL-TIME PASTOR of the 228-year-old Hill Lutheran Church, Cleona, was installed Feb. 26. The Rev. John R. Strevig, former army chaplain, served as supply pastor for almost a year before accepting the call last Oct. 16. Dr. Ralph C. Robinson, synodical secretary, conducted the installation service.

Hill Church, established in 1733 by pioneer preacher John Casper Stoever, became a separate charge in 1958 after dissolving ties with First Lutheran Church, Annville. The new parsonage built by the congregation was occupied by the pastor and family in January.

AFTER TWO years as president of the Palmyra Council of Churches, the Rev. Gerhard Dietrich, pastor of Palm United Church, relinquished the gavel to the Rev. Robert K. Townsley, Trinity United Church of Christ, Palmyra.

## York Congregation Honors 14 Engaged in Church Work

YORK—Fourteen sons and daughters of St. Paul's Church engaged in full-time church work were honored at the 125th anniversary banquet Feb. 28 in the Alcazar Ballroom. Nine of them were present.

Included were: Dr. Luther A. Gotwald, executive secretary, NCCCUSA division of Foreign Missions; Dr. Nona M. Diehl, former executive secretary of ULCW; the Rev. Edward S. Frey, executive director, ULCA Department of Architecture, and the Rev.

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**PA.: YORK . . .**

Donald C. Simonton, of Albuquerque, N. M., son of Dr. Chester S. Simonton, present pastor of St. Paul's and the toastmaster. About 440 attended.

STANLEY M. FINLEY of Hanover began his duties March 1 as caseworker to supervise the social work program of the Conference Lutheran Welfare Service. This new staff member will enable the agency, sponsored by the 80 congregations of the York Conference, to expand its services. Possibilities being considered by the board of directors include a foster home placement for the aged, a meal-on-wheels service in homes of the ill, a homemaker service, a day-care center for downtown York, and added counseling services.

NEARLY 50 MEN attended the first in a series of Wednesday Lenten breakfasts at Christ Church. Meals begin at 7:15 and last a half hour. Prayers are offered before and after the breakfast. Conference ULCM sponsors the series.

## Gettysburg College Holds Religious Emphasis Week

GETTYSBURG — "The Unworn Way" was the theme of Religious Emphasis Week program at Gettysburg College, Feb. 5-8. Dr. Joseph Haroutunian, professor of systematic theology at McCormick Theological Seminary, Chicago, was the speaker. Dr. Lawrence D. Folkemer, professor of theology, Lutheran Theological Seminary, Gettysburg, spoke at the opening service.

AS PART of his coast-to-coast lecture tour, Dr. Hans Bolewski, editor of *The Lutheran World*, spoke at Gettysburg College Feb. 27 and 28. World traveler and author, and director of the Evangelical Academy at Loccum, Germany, Dr. Bolewski spoke on "The Church and the Religious Situation in the Industrial Society."

ST. PAUL'S CHURCH, Orrstown, dedicated a new church school building and the renovated church. The Rev. Marlin C. Bottiger, assistant to synodical president, spoke.

## Scranton Pastor's Daughter Wins Scholarship for Study Abroad

SCRANTON, PA. — Miss Joan Mumford, Central High School junior, has been awarded a scholarship for a year's study in Holland under the Rotary International Student Exchange Program.

JOAN MUMFORD

She is a daughter of the Rev. Karl L. Mumford, pastor of St. John's Lutheran Church in Scranton. She is vice president and publicity chairman of the Scranton-Wilkes-Barre District of the Luther League, and is district chairman of the national convention of the Luther League of America, to be held this summer at the University of Illinois. She is treasurer and missions secretary of her own unit of the Luther League.

Miss Mumford is one of five students from the United States who will sail for Rotterdam Aug. 3, and spend a month getting acquainted with the families with whom they will reside. They will be enrolled in schools beginning in September.

**PA.: LANCASTER**

## Lenten Retreats Conducted In Lancaster Conference

By ERNEST J. HOH

LANCASTER, PA.—The Lenten season, as a time for spiritual renewal, has dominated the life of the churches of the Lancaster Conference, with special programs and services of preaching.

The pastors also have taken opportunities of spiritual re-enforcement for themselves.

A pre-Lenten retreat was held at Ascension Church, Lancaster, the Rev. E. Mahlon Clarke, pastor. The secretary of the Central Pennsylvania Synod, Dr. Ralph C. Robinson, was the leader, preaching at the Communion service in the morning and leading in a spiritual evaluation of the Passion Story in the afternoon.

Later in February a spiritual conference was held for ministers of all Protestant churches of the area. Dr. Lawrence Folkemer, professor of systematic theology at Gettysburg Seminary, was the speaker.

TWO NEW PARSONAGES were dedicated recently, one at East Earl for the Rev. Walter L. Hafer, Jr. and family, and one at Marietta for Pastor Rodger E. Rohrbaugh and family.

THE MISSION CHURCH, Holy Spirit, the Rev. Harold Y. Sandy, pastor, has bought a four-acre plot on Route 30 between Lancaster and Columbia as a church site. A brick dwelling on the property will be used as a temporary chapel.

## 15 District Churches Plan April Evangelism Mission

By CALVIN E. HUMBERT

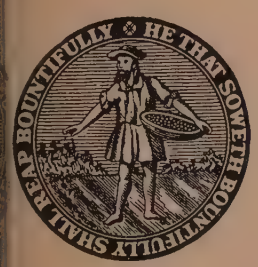
WILKES-BARRE, PA. — Fifteen congregations in the Scranton-Wilkes-Barre District will take part in an Evangelism Mission April 23-26. Theme of the mission is "Marks of the Christian Family."

Various "marks" will be explained by visiting missioners each evening. Ways of "aiming at the mark" will be presented through workshops and discussion groups.

Sessions for pastors and missioners will be held in the mornings, with Bible study directed by Dr. Robert D. Hershey, pastor of Holy Trinity Church, New York City.

TRINITY CHURCH, Hazleton, was to dedicate its new $40,000 Moeller pipe organ on Palm Sunday afternoon. The program includes a sermon by Pastor Lawrence Bottiger and a recital by Lewis Bruun, of Trinity Reformed Church, Pottstown.


# DOWN TO OLD AGE

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From left: Mrs. Griffith, Mrs. Pell, Mrs. Bailey, Mrs. Jensen and Mrs. Richmers

## Mrs. Griffith Heads Pottstown Auxiliary of Muhlenberg College

By WILLIAM COLEY ROEGER

NORRISTOWN — Installed as president of the Pottstown Chapter of the Woman's Auxiliary of Muhlenberg College, at the fourth annual meeting, was Mrs. Clyde Griffith of St. Matthew's Church, Chester Springs.

Pastor Richard G. Hoffert, chapter advisor, also installed Mrs. Kermit Palamacki, of Trappe, as vice president; Mrs. Leidy Gaugle of Grace, Pottstown, as secretary, and Mrs. Edna Shinehouse of Emmanuel, Pottstown, as treasurer. Retiring president, Mrs. Richard F. Pell, was named honorary vice president.

The Pottstown Chapter was the first branch chapter and now has a membership of 499. Besides giving normal financial support in the past two years, it also purchased refrigerators for the girls' domitory. The chapter will now give full support to the new auxiliary project, the construction of the west wing of the planned J. Conrad Seegers Student Union building.

Guests at the annual meeting included Mrs. Erling Jensen, wife of the new president of the college, and the president of the mother auxiliary, Mrs. Harold J. Richmers. The program featured a travelogue on Portugal by Mrs. Helen Bailey, director of public relations at Muhlenberg.

NORTH PENN DISTRICT Pastoral Association met at St. Matthew's Church, Kellers Church. Dr. Earl F. Rahn, executive secretary of the Ministerium's Board of Christian Education, and the Rev. Raymond E. Davis, of the staff of the ULCA Board of Parish Education, were speakers. They presented the work of the vacation church school, with emphasis on the new materials to be used in the schools this summer.

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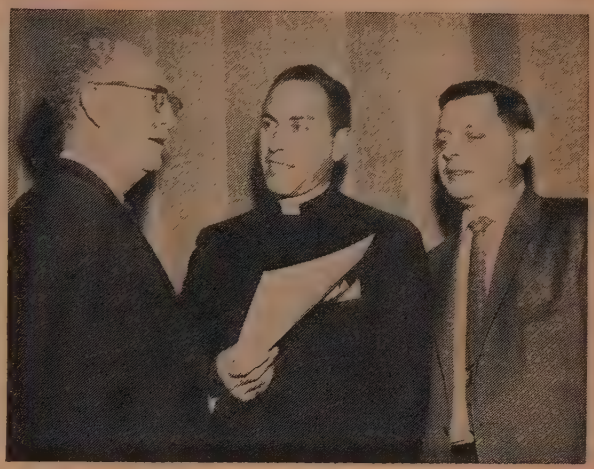
# Brooklyn and Queens Councilmen Trade Ideas and Gripes

By PAUL VALENTINER

NEW YORK—Late winter saw more than 500 Brooklyn and Queens councilmen participating in two separate borough conferences. The Queens meeting, sponsored by Queens Conference, was at Good Shepherd Church, Bellaire, Jan. 30, and the Brooklyn meeting, an annual conference of the Brooklyn Lutheran Council, was at St. Peter's Church March 5.

Largest gathering was in Queens, where 280 heard Chester A. Myrom, executive director of the United Lutheran Church Foundation, discuss "The Church Council, the Pastor, and the Congregation."



Queens leaders: S. R. Pond, R. H. Arnold and F. McCormick

About 250 participated in the Brooklyn workshop, where Dr. G. Paul Musselman, Department of Evangelism director, National Council of Churches, spoke on "Retooling for a Revolutionary Era."

The Queens workshop divided into seven discussion groups, each led by a well-known layman or pastor. The Brooklyn forum had fifteen discussion groups, and pastors were excluded to permit councilmen complete freedom in the exchange of ideas and gripes.

## Dawn Service in New York

NEW YORK—The Rev. Gardner C. Taylor, last president of the Protestant Council of New York and pastor of Concord Baptist Church, Brooklyn, will preach at the 42nd annual United Easter Dawn Service to be held in Radio City Music Hall.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The Worship Service: 11:00 A.M.
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12:10 p.m., 12:40 p.m.

**CANADA: ONTARIO**

# Kitchener Sees Premiere Showing of "Question 7"

By NORMAN BERNER

KITCHENER, ONT. — *Question 7* had its Canadian premiere in Kitchener on March 13. The Rev. Fred Zinck headed the committee on arrangements which included representatives of all denominations. R. V. Hermansen, public relations director of Waterloo Lutheran University, was in charge of promotion.

It was hoped that the film would have a three-week run prior to being booked in other Canadian centers. A special Saturday morning showing was given for children of confirmation classes in the Twin Cities.


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WATERLOO LUTHERAN UNIVERSITY will have its first convocation on May 20. Senator W. D. Euler will be installed as chancellor and will present degrees to the graduating class of the college.

A special convocation for Waterloo Lutheran Seminary is being arranged for September. It will be held in conjunction with the 50th anniversary of the theological school.

PRESIDENT A. G. JACOBI will be the principal speaker at the Canada Synod Centennial Rally on June 4 in the Kitchener Auditorium. His address will be carried on the CBC national radio network.

## Synod Convention Planned

Dr. George Harkins, ULCA secretary, will speak at the centennial banquet held during the Canada Synod convention at Preston, June 5-8. Dr. Alfred Beck, president of the New York and New England Synod, will preach the convention sermon.

Dr. Bernard Fetterly will represent the Pittsburgh Synod at the centennial service in Zion Lutheran Church, Maple, where the synod was organized.

DR. CARL CRONMILLER has completed the manuscript for the history of the Canada Synod. It is hoped that the book will be ready in time for the centennial celebration in June.

Editor Roy Grosz is preparing a special June issue of *The Canada Lutheran.* It will feature articles on the work of the synod with special emphasis on advances made in the post-war period.

## Missions for the Future

SIX NEW MISSIONS were envisioned for the Kitchener-Waterloo area in a long-range projection presented to pastors and laymen of the area at a meeting on Feb. 28. Representing the Board of American Missions were Dr. Donald Houser, executive secretary, and the Rev. Otto Reble.

THE REV. NORMAN BERNER, assistant to the president of synod, preached at the mortgage-burning ceremony of Agricola

Finnish Lutheran Church, Toronto, on Palm Sunday. Under the leadership of Pastor Pentti Murto this congregation is outgrowing its quarters and is seeking to relocate.

## NEW MISSION FIELDS

*New Lutheran congregations are being developed this spring in locations listed here. Persons living in or moving to the areas designated are invited to attend services. Mission developers assigned by the Board of American Missions are listed, with the time when they will begin work in the fields.*

ARIZONA
- Phoenix (Deer Valley and Westown)—
  Robert H. Lange (June)

CALIFORNIA
- Barstow—Harold C. Price (May)
- Lompoc—Irl C. Schahrer (April)
- Encinitas-Leucadia—T. D. Jensen (June)
- Salinas—Bruce P. Craft (June)
- San Jose (South)—Kenneth E. Gohr (June)

COLORADO
- Wheatridge (West)—
  Robert N. Bacher (June)

FLORIDA
- Brandon—Andrew F. Theisz (April)
- Casselberry—Perry B. Griffith (June)
- Panama City—Rollin G. Hansen (June)
- Ocala—Robert E. Carl (April)
- Tarpon Springs—Wayne S. Allran (April)

ILLINOIS
- Fox Lake—Donald W. O. Karnuth (March)
- Hillside-Berkeley—George A. Lund (June)

INDIANA
- Waynedale—Raymond A. Nelsen (March)

MASSACHUSETTS
- Beverly—William F. Krenz (June)

MICHIGAN
- Farmington Twp.—George Stegmeier (June)
- Warren Twp.—Robert F. Brigham (June)

MISSOURI
- Blue Spring—Douglas R. Roper (June)

NEW JERSEY
- Marlton—James A. Skelton, Jr. (June)

NEW MEXICO
- Albuquerque (East)—Carl H. Schlag (June)
- Hobbs—Wayne F. Carmany (April)


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## NEW MISSION FIELDS . . .

NORTH CAROLINA
Wilson—Ralph J. Wallace (June)
OHIO
Mentor-on-the-Lake—L. E. Kettlehake (April)
Streetsboro—Frank A. Miller (April)
Worthington—James R. Ensign (June)
OREGON
Newport-Toledo—Delmer T. Anderson (June)
TEXAS
Midland—Charles W. Pegg (June)
San Angelo—Terrance O. Michael (June)
VIRGINIA
South Boston—John T. Chewning, Jr. (June)
WASHINGTON
Goldendale—William I. Brooks (June)
Seattle-West Kent-Marine Hills—
Elvin E. Bjork (June)
WISCONSIN
Kenosha (North)—Edward W. Walline (June)
PUERTO RICO
Bayamon (Magnolia Gardens)—Under direction of Cesar Cotto (March)
El Comandante—Victor J. Astacio (June)
ALBERTA
Edmonton (South Jasper)—
O. Jack Larson (April)
BRITISH COLUMBIA
Port Alberni—Otto Frank (May)
NEW BRUNSWICK
Fredericton—Delmer L. Beier (June)

## —CHANGES OF PASTORATE—

CANADA

LANGE, NORMAN. From Bethany Church, Woodstock, and St. Matthew's Church, East Zorra Twp., Ont. To Mt. Zion Church, Waterloo, Ont.

CENTRAL PENNSYLVANIA

CURFMAN, PAUL F. From St. John's Church, Northumberland. To Trinity Church, McAllisterville.

HERRERA, JACK E. From Trinity Church, Battle Creek, Mich. To Zion Church, Williamsburg, Pa.

MILLER, GUY E. From St. James' Church, York. Retirement.

ZELLERS, EARL. From Bethany Church,

Montoursville, assistant pastor. To St. Paul's Church, Altoona.

CENTRAL STATES

HINTERMEYER, VERNON A. From First Church, Potter, Neb. To The American Lutheran Church.

OWOLDT, PAUL L. From Grace Church, Sutherland, Neb. To St. Paul's Church, Glasco, Kan.

OHIO

EISTER, DANIEL L. From Bethany Church, Indianapolis, Ind. To Holy Trinity Church, Salem.

PITTSBURGH

IEMILLER, HARRY L., JR. From Luther Place Memorial Church, Washington, D. C., assistant pastor. To Bethel Church, Pittsburgh.

ORDAN, ALVA A. From St. James' Church, Ligonier, Pa., and St. Paul's Church, Darlington. To First Church, Apollo.

APPELER, EDWARD R. From Reformation and St. Paul's churches, Vandergrift, Pa. To St. Peter's Church, Evans City.

ITTLE, GEORGE E. From Aspinwall Church, Pittsburgh. To Christ Church, Murrysville.

SOUTH CAROLINA

OWELL, ALFRED W., JR. From St. John's Church, Johnston, S. C. To St. Luke's Church, Florence.

## DECEASED

DR. THOMAS ATKINSON, 60, chaplain t the State Correctional Institution, Graters-ord, Pa., died March 8 in Sellersville, Pa. native of Johnstown, Pa., he was grad-ated from Susquehanna University and hiladelphia Seminary. He received the onorary doctor of divinity degree from usquehanna in 1956.

Ordained in 1924, Dr. Atkinson served astorates at Sinking Spring, Lehighton and mbler. He served at the state institution art-time from 1945 to 1954, then began a ll-time chaplaincy.

He is survived by his wife, the former sther Wildermuth, and a daughter, Mrs. Jean Louise Hocker. Funeral service was conducted in Ambler on March 11 by the Rev. M. Luther Hocker. Interment was in Oak Lane Cemetery, Wilkes-Barre.


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# In Conclusion

MARTIN LUTHER attended a parochial school. He didn't actually have much choice. He learned a great deal of "corrupt" Latin and some singing, mostly through endless repetition. In the first grade he was once spanked fifteen times in one morning, according to his own recollection.

There was little or no instruction in history or mathematics. Luther's lack of knowledge of arithmetic plagued him all his life. Later he scored the weakness of elementary schools "under the papacy." He became a strong advocate of universal public education, urging city councilmen and "Christian nobility" to increase the number and raise the standards of civic schools for boys and girls.

Luther wanted religion taught in the schools, although they would not be controlled by any church. They should base their teachings on the Holy Scriptures, he advised.

WITH THE ESTABLISHMENT of the new nations in the Western Hemisphere, public education for all children became a national ideal. Even frontier villages had their local schoolmaster. Standards varied, but literacy and some knowledge of history were regarded as essential for the proper operation of any democratic culture. Public school education grew and spread. It was within reach of every child. Religious or moral teaching was often intertwined with the rest of the course. Early readers frequently used biblical stories or illustrations.

Since the turn of the century there has been a change. Religion has been pushed more and more out of the public schools. Alongside these schools has grown up a large and powerful network of parochial schools, most of them Roman Catholic. To control the education of its members, the Roman Catholic Church requires every parish to establish a school, unless there is a "grave reason." As a result, parochial school enrollment rocketed from less than one million in 1900 to more than five million now.

Roman Catholics assert that their parochial school system is not a reflection on the public schools or an effort to weaken them. It has only one purpose—to strengthen the church by keeping its members guarded from "perversion of faith." The schools exist therefore to benefit the Roman Catholic Church and to shield its children from contact with other faiths.

BUT NOW the Roman Catholic hierarchy is pressing its demands for Federal tax money grants or loans to parochial schools. They claim that Roman Catholics are imposed upon when they must pay taxes for public schools and also support church schools.

President Kennedy, who is a Roman Catholic, has taken an honorable course in insisting that Federal aid to church-operated schools is unconstitutional. It would mostly benefit one particular church, the President knows. Protestant groups that operate schools have avowed that they do not want public assistance—although some of them might be tempted to take it if it was freely available.

Tax funds used for parochial schools will either benefit only one church or lead to a mushrooming of sectarian schools. Neither is a happy prospect. It seems as if we're being assaulted on two sides. We must oppose this attack on one hand, but on the other hand we must also be wary of those who would take even the mention of God out of our public schools.

—ALBERT P. STAUDERMAN

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